

# ADELAIDE INSTITUTE

PO Box 3300  
Adelaide 5067  
Australia  
Mob: 61+401692057  
Email: [info@adelaideinstitute.org](mailto:info@adelaideinstitute.org)  
Web: <http://www.adelaideinstitute.org>

Online  
ISSN 1440-9828



March 2015 No 846

## Prime Minister Abbott Compares Job Losses To The Holocaust

*'Under members opposite defence jobs in this country declined by 10 per cent. There was a holocaust of jobs, a holocaust of jobs in defence industries under members opposite. That's what there was, Madam Speaker, jobs, jobs - I'm sorry and I withdraw, Madam Speaker.'*

12 February 2015 at 2:28 p.m.



>>Prime Minister Tony Abbot's apology for his use of the word "Holocaust" during a political debate concerning the decline of Defence jobs in Australia, is a most telling incident. Abbot used the word merely for emphasis and description. "There was a Holocaust of jobs in Defence industries under Members Opposite" Not even referring to the alleged event, this shows how fragile and obscene political correctness in Australia has become, wherein we cannot even use a particular word as if the Jews have a copyright over it. Abbot would subsequently correct himself and apologise stating "there was a decimation" after receiving harsh looks and gasps from his peers.

As a student with a dissenting historical opinion on the Holocaust, having been sent to a school psychiatrist merely for sourcing revisionist information, I find this a very intriguing and interesting event, albeit not very surprising. It seems it's not just those of us who understand the true nature of power in this world that have to watch our tongue, due to the relentless suppression of free speech, but our so-called leaders have to be careful as well, which says much of their character and those they wish to appease.<< S Royle – 12 February 2015.

<http://www.smh.com.au/federal-politics/the-pulse-live/politics-live-february-12-2015-20150212-13cme.html>

## The Rise and Fall of the Holocaust Industry

By [Jonas E. Alexis](#) on May 19, 2013

**"At the end of the twentieth century, the 'Holocaust' is being bought and sold...In short, 'Shoah [Hebrew word for Holocaust] business' is big business."--Tim Cole, Jewish Professor of History at the University of Bristol<sup>[1]</sup>**



Norman Finkelstein

When Norman Finkelstein wrote *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* in 2000, he argues that Holocaust "hoaxers" and "hucksters"—namely Jewish organizations—have exploited what happened in Nazi Germany in order to get millions of dollars from Swiss banks.<sup>[2]</sup> Finkelstein calls those Jewish leaders a "repellent gang of plutocrats, hoodlums, and hucksters."<sup>[3]</sup>

The book was quickly denounced as a work of an anti-Semite, despite the fact that Finkelstein lost his grandparents in Nazi Germany. Finkelstein was teaching at Hunter College at the time and lost his job right after the publication of the book.<sup>[4]</sup>

Many skeptics questioned his motives—and they should have, since serious scholarship dictates that a person's motive should also be put under the light of reason and intellectual honesty.

Yet no one has put forward a reasonable counterargument to Finkelstein's thesis. *Haaretz* told us

that the Jewish establishment thought that killing the book "with kindness was the best strategy."<sup>[5]</sup>

Anti-Semitism, distortion of facts, among other words, were applied to describe the book by a number of Jewish writers.<sup>[6]</sup> Israel Guttman, "formerly the chief historian of Yad Vashem," called the book an "anti-Semitic lampoon."<sup>[7]</sup>

Yet when those people are challenged to back up such charges from assertions made in the book itself, and to refute the documented claims Finkelstein made, none could produce evidentiary foundation. As some have stated, it is not a matter of facts that is the issue, but the style that Finkelstein uses in the book.

Michael Brenner, a professor of Jewish history at the University of Munich, Germany, somewhat agrees with Finkelstein's work, and at the same time diverges from him because, well, of his style:

**"There is a nucleus of justified claims in the book, including the stuff about the compensation issue, the lack of transparency of the Jewish organizations that are handling the matter, and the Holocaust obsession of the American Jewish establishment. Nevertheless, in order to gain a proper understanding of these claims, Novick's book was definitely enough. Finkelstein's style only makes it harder to accept these claims."**<sup>[8]</sup>

Ten years later, some Jewish organizations continued to prove that Finkelstein was right. The Nadav Haetzni's law firm, "which provides legal advice to the state-owned Company for Restitution of Holocaust Victims Assets," was one of those organizations. The law firm, *Haaretz* tells us, "has earned millions of shekels in fees over the last three years."

That's not all, the firm "took in NIS 1.2 million in fees in 2008 and over NIS 1 million in 2009; the figure for 2007 was similar. That sum is on top of the hundreds of thousands of shekels the company paid to other law firms during those years."<sup>[9]</sup>

The same year, *The Jewish Week* told us,

**"The Claims Conference fired three employees last week who allegedly approved more than 100 fraudulent Holocaust-era claims — filed primarily by Russians now living in Brooklyn — that bilked the German government out of more than \$350,000, *The Jewish Week* has learned."**<sup>[10]</sup>

Semen Domnister, a Claims Conference Leader worker and ringleader, was found guilty of "falsified applications

for German funds.”<sup>[11]</sup> 28 other people were found guilty as well.

The FBI, the *Jerusalem Post* told us in 2010, “was investigating fraudulent misappropriation of at least \$7 million, possibly substantially more, over the past decade from the Article 2 Fund created in 1995 by the German government to provide quarterly pensions to eligible Holocaust survivors.”<sup>[12]</sup>

The Claims Conference, in the end, was responsible for a massive fraud, and Jewish hoaxers were amassing a whopping \$57 million from it.<sup>[13]</sup> One German observer who was at the trial simply was shocked to see how the organization was taking “money collected as taxes from German citizens” and how the money “went to individuals who were not Holocaust survivors.”<sup>[14]</sup>

The Claims Conference has been responsible for pressing the German government over compensation claims made by alleged victims of the Holocaust. This is very bizarre for obvious reasons.

What kind of compensation did Christians or the Russian peasants receive after the Bolshevik regime wiped out more than twenty million people<sup>[15]</sup>—a figure that is far greater than the figure that is attributed to the Jews killed in Nazi Germany? Within less than three years, the Bolsheviks were responsible for starving more than six million people.<sup>[16]</sup> No compensation was allocated to their children, let alone their generational children. (Yet the *Jerusalem Post* declared that in 2010 Benjamin Netanyahu was considering designs for a Red Army memorial!<sup>[17]</sup>)

**What kind of compensation did the German civilians receive right after World War II, when the Red Army raped and tortured millions of men, women and children?<sup>[18]</sup> The Turkish government, which was run by Jewish revolutionaries and Freemasons known as the Donmeh from 1915 until 1923, liquidated about 1.5 million Armenian Christians.<sup>[19]</sup> What kind of compensation did those Christians receive? What kind of compensation did the Germans receive after the bombing of Dresden?<sup>[20]</sup> What kind of compensation did Iraqi families receive when the neoconservative movement largely destroyed the country?<sup>[21]</sup>**



**Michelle Bachmann**

Yet during her presidential debate last year, Michelle Bachmann—blessed her heart—declared that countries such as Iraq and Libya should reimburse the United States because we have liberated them.<sup>[22]</sup> What a genius.

Never mind that the neoconservatives sent a six-trillion dollar bill to the average American.<sup>[23]</sup> Never mind that the war in Iraq was based on hoaxes. The Iraqis who are still ruined by the war have to reimburse!

Bachmann said this maybe because she realized that America had already become “the greatest debtor nation in history.”<sup>[24]</sup> And after George W. Bush did Israel’s dirty work by invading Iraq, Daniel Tauber of the *Jerusalem Post* declared, “Thank you, George W. Bush!”<sup>[25]</sup>

This is certainly immoral. As former security advisor Zbigniew Brzezinski noted,

**“Hitler’s crimes continue to be justly punished. But there are literally thousands of former killers and former torturers in the Soviet Union, who live off official pensions and attend the various revolutionary celebrations, decked out with their medals.”<sup>[26]</sup>**

In 2009, “Finance Minister Yuval Steinitz will demand between 450 million to 1 billion euros in reparations from Germany on behalf of Jews forced into slave labor during the Holocaust.”<sup>[27]</sup>

In 2011, alleged Holocaust survivors in Miami, Florida (where this writer is from), wanted to sue European insurance companies in order to gain \$20 billion in compensation and wanted Congress to help them achieve that goal.<sup>[28]</sup>

In the same year, “Menachem Youlus, a rabbi who claimed that he rescued Torah scrolls lost during the Holocaust, was arrested on fraud charges and accused of fabricating the stories.”<sup>[29]</sup> Youlus, the “Jewish Indiana Jones,” was discovered to have used his organization, Save a Torah Inc., to embezzle thousands of dollars.<sup>[30]</sup>

As the late Jewish academic Israel Shahak rightly argues, **“In the last 40 years the number of non-Jews killed by Jews is by far greater than the number of the Jews killed by non-Jews...Although the struggle against anti-Semitism (and of all forms of racism) should never cease, the struggle against Jewish chauvinism and exclusivism, which must include a critique of classical Judaism, is now of equal or greater importance.”<sup>[31]</sup>**

And what does Europe say in return? By the end of January of this year, Angela Merkel declared that Germany has an “everlasting responsibility for the crimes of National Socialism, for the victims of World War II and, above all, for the Holocaust.”

She continued to say, “And this must be made clear from generation to generation and it must be said with bravery and moral courage, every individual can make a contribution so that racism and anti-Semitism have no chance.”<sup>[32]</sup>

Everlasting responsibility? Should the former Soviet Union have an “everlasting” responsibility for the extermination of more than fifty million people? Should Marxist Mao have an everlasting responsibility for the extermination of about 45 million people within less than six years?<sup>[33]</sup>

**Why can’t we be consistent and memorialize all the dead? All people are precious, regardless of their background. Why should we apotheosize one group of people at the expense of everyone else?**

The more we learn about the Holocaust business, the more ridiculous the business becomes.<sup>[34]</sup> It becomes so ridiculous that Jewish scholar and flaming Zionist Menachem Rosensaft, a lecturer at Columbia and Cornell universities, declared in 2011 that “profiting from Nazi memorabilia should be banned.”<sup>[35]</sup>

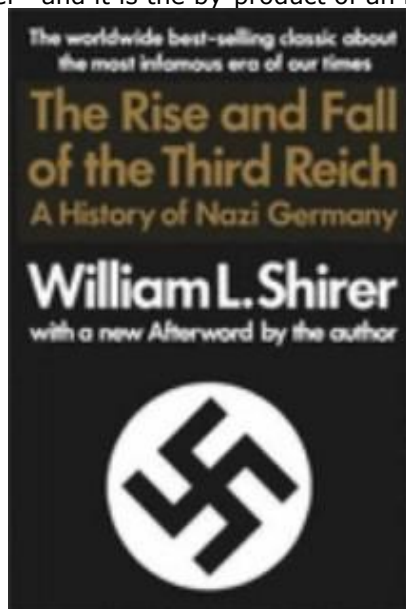
In 2010, a Jewish watchmaker by the name of Jack Barouh was guilty of tax evasion, and his response was that

“his secretive behaviour was motivated by his fear as a Jew of persecution and sudden loss. He is just one of many US citizens being tried for tax evasion who held secret accounts at the Swiss bank, UBS. The bank last



year admitted to the US government it had hundreds of such accounts...[Barouh] He admitted hiding about \$10m (£6.5m) in bank accounts he controlled from 2002 to 2008, not only in Switzerland. He, alongside hundreds of others, were caught after UBS last year admitted orchestrating tax evasion among rich US clients and paid a \$780m fine.<sup>[36]</sup>

And almost every year we are discovering that the Holocaust industry is a one of the biggest rackets in the twentieth century. But the issue of racketeering goes much deeper—and it is the by-product of an ideology.



For example, the idea that Nazi Germany made soap out of Jewish fat was largely engineered by Simon Wiesenthal, co-founder of the Jewish Historical Documentation Center in Austria, and founder of the Simon Wiesenthal Center in Los Angeles, California. The idea was so popular then that it was later uncritically accepted as fact in popular history books such as *The Rise and Fall of the Third Reich* by William L. Shirer.<sup>[37]</sup>

Even before that, the most famous Jewish propagandist of that era, Ilya Ehrenburg, made it clear in his book *The Complete Black Book of Russian Jewry* that "In another section of the Belzec camp was an enormous soap factory. The Germans picked out the fattest people, murdered them, and boiled them down for soap. The Gestapo thugs never denied the existence of a 'production process' of this kind. Whenever they wanted to imitate a Jew, they would say to him, 'We'll make a soap out of you.'"<sup>[38]</sup>

Previously Ehrenburg wrote,

**"The Jews were taken into an enormous hall that could hold up to a thousand people. The Germans had led electric wires along the walls of the hall. The wires had no insulation. The same wires also ran across the floor. As soon as the hall was filled with naked people, the German ran a powerful electrical current through the wires." It was one huge electric chair. The likes of which no criminal fantasy has ever dreamt up.**"<sup>[39]</sup>

Ehrenburg's complete forgeries did not stop there, and he went on to imagine that "As the bodies burned, they would start to move in various ways; they curled up and stretched out...It was as though the dead were saying that all goodness was lost, that this world might be transformed into the finest soap..."<sup>[40]</sup>

These powerful assertions and imaginary reactions had a strong and detrimental effect on the Holocaust story.

These stories were also presented at the Nuremberg Trial of 1945-1946 and were later established to be "true." Even alleged eyewitnesses were summoned to testify that they actually saw the whole event.

A large part of Europe ended up believing the Jewish soap story. In America, the story was even more incredible and hysterical. Soviet Jewish leader Solomon Mikhoels from Moscow would tour the United States showing his audience a bar of soap which he maintained was a direct result of Jewish soap manufactured by Nazi Germany.<sup>[41]</sup>



**Ilya Ehrenburg**

Ilya Ehrenburg cited one bank clerk by the name of Arthur Rozenshtaukh who "held this 'Jewish soap' in his own hands."<sup>[42]</sup> So after World War II, a number of books and articles immediately began to pick up the idea and propagate it as historical truth, and during the 1960s, 1970s, 1980s, the Jewish soap story was established as a "historical" event. The Jewish writer Max I. Dimont made those ideas even more popular in his book *Jews, God and History*,<sup>[43]</sup> first published in 1962. Over a million and half copies of this book were sold.

Even today, there are a number of people who still maintain that there might have been some truth to the story. Michael Shermer of *Skeptical Magazine* and his co-author Alex Grobman of the Simon Wiesenthal Center write a section about the soap story in their book *Denying History*, concluding:

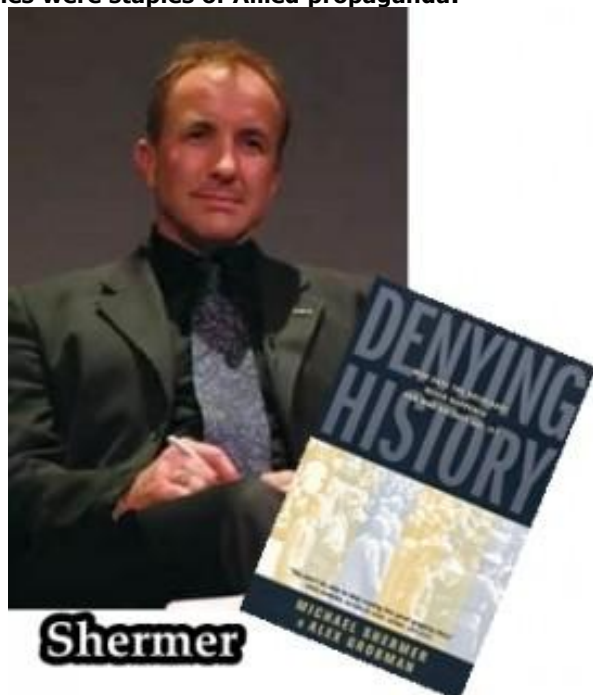
"What can we conclude about this story? Soap was never manufactured on an industrial scale from victims' bodies, but it may have been done experimentally. As in the case of renegade SS unit abusing corpses, there may have been isolated cases of turning human fat into soap, but certainly not an organized plan to do so on any scale. We agree with the Holocaust historian Yisrael Gutman, who concludes that 'it was never done on a mass scale.'"<sup>[44]</sup>

Shermer quotes Raul Hilberg to the effect that the soap story might have actually been a historical event, yet Hilberg himself declared in his widely read study that the soap story is a sheer myth. Other Jewish historians such as Walter Laqueur and Yehuda Bauer declare the same thing.<sup>[45]</sup> Jewish writer D. D. Guttenplan, who interviewed Hilberg for his book *The Holocaust on Trial*, wrote:

**"For a long time everyone knew the Nazis made soap from the fat of murdered Jews. In its first reports on the extermination camps in November 1942 the New York Times quoted Dr. Stephen Wise, head of the American Jewish Congress, who claimed that the bodies of the dead were being exploited for soap, fat, and lubricants. In the Polish town of Piotrkow, as the transports of Jews passed through the town the locals would say 'Jada na midlo.' ('They travel on their way to soap.')**

**"After the war, the municipal museum in Prague displayed a bar of soap it said had been made from Jewish corpses. It wasn't. The grisly tale of human beings**

rendered into soap, though it figured in some of the earliest accounts of events inside Nazi-occupied Europe, has long been rejected by historians as a recycled left-over from the First World War, when similar atrocity stories were staples of Allied propaganda.”<sup>[46]</sup>



**Michael Shermer**

Guttenplan does not tell us that when the story first came out, it was rejected by a number of people who are now being labeled “Holocaust deniers.” Those same people were persecuted, harassed and were even called anti-Semites for exposing it. Yet when the soap story turned out to be false, popular historians gave no credit where credit is due. Those “Holocaust deniers” could have accused those popular historians of plagiarism.

What strikes me as odd is that Shermer claims to be a skeptic of any claim, but he does not apply his skeptical skills to the claims that have been made by the Holocaust establishment.

Shermer continues to claim that extraordinary claims demand extraordinary evidence, but he still believes that there was probably some truth in the soap story, despite the fact that he does not give the evidence for this.

Leaving this aside, even the Israeli documentation center Yad Vashem in Jerusalem stays away from the soap story as much as possible. They declared that “There is no documentary evidence that the Nazis made soap out of human fat.”<sup>[47]</sup>

Yet no matter how many times a lie is repeated, always keep in mind that truth in the end will triumph. No serious historian would now maintain that the soap idea can sustain any historical and forensic validity, unless he wants to lose his credibility as a historian. So we can ignore Shermer and his co-author now.

Even Jews who would hold the most extreme views of the Holocaust would grudgingly back away from the idea. Deborah Lipstadt of Emory University herself told the *Los Angeles Times* in 1981: “The fact is that the Nazis never used the bodies of Jews, or for that matter anyone else, for the production of soap.”<sup>[48]</sup>

In the same vein, Yehuda Bauer, head of the Hebrew University’s Holocaust history department, declared: “The Nazis did enough horrible things during the

Holocaust. We do not have to go on believing untrue stories.”<sup>[49]</sup>

What’s even more shocking is that historians from the 1980s were pretty much clear about the soap story: that it was only rumors with no factual accuracy.<sup>[50]</sup> Shermer would have made a stronger case as a skeptic had he thoroughly examined the validity of the claims made by the Holocaust establishment. But far be it from me to tell a self-proclaimed skeptic how to do his job.

### **The Hoax of Simon Wiesenthal**

Simon Wiesenthal, according to the secular standard, is a Nazi Holocaust hero. He was nominated four times for the Nobel Peace Prize. Yet, until 2009 no one was able to decipher the complete hoaxes and frauds fabricated by Wiesenthal. As noted British writer Guy Walters documents:

**“His reputation is built on sand. He was a liar — and a bad one at that. From the end of the Second World War to the end of his life in 2005, he would lie repeatedly about his supposed hunt for Eichmann as well as his other Nazi-hunting exploits. He would also concoct outrageous stories about his war years and make false claims about his academic career.**

**“There are so many inconsistencies between his three main memoirs and between those memoirs and contemporaneous documents, that it is impossible to establish a reliable narrative from them. Wiesenthal’s scant regard for the truth makes it possible to doubt everything he ever wrote or said.**

**“Some may feel I am too harsh on him and that I run a professional danger in seemingly allying myself with a vile host of neo-Nazis, revisionists, Holocaust deniers and anti-Semites. I belong firmly outside any of these squalid camps and it is my intention to wrestle criticism of Wiesenthal away from their clutches. His figure is a complex and important one. If there was a motive for his duplicity, it may well have been rooted in good intentions. “For his untruths are not the only shocking discoveries I have made researching the escape of Nazi war criminals. I found a lack of political will for hunting them. Many could have been brought to justice had governments allocated even comparatively meagre resources to their pursuit. It is partly thanks to Wiesenthal that the Holocaust has.”<sup>[51]</sup>**

Walters has meticulously gone over many of Wiesenthal’s obvious lies and fabrications in his book *Hunting Evil*.<sup>[52]</sup> Even Deborah Lipstadt, of all people, declares that Wiesenthal is a charlatan and is not interested in the truth. Building on Tom Segev’s work *Simon Wiesenthal: The Life and Legends*, Lipstadt writes that Wiesenthal indeed

“‘fabricated’ evidence, ‘snatched’ stories out of thin air, ‘fantasized,’ was ‘often inaccurate,’ ‘came up with things that never happened, ‘invented’ facts, ‘claim[ed] credit’ for things he never did...Wiesenthal’s account of his experiences during the years of the Holocaust is clearly fabricated.”<sup>[53]</sup>

Wiesenthal, for most of his life, was working for the Mossad,<sup>[54]</sup> one of the evil and covert intelligence operations on the face of the earth. They are known for their acts of acts of terrorism against perceived enemies.<sup>[55]</sup>

In 1974, Simon Wiesenthal accused Frank Walus of having collaborated with the Gestapo during World War II. It must have been a bad omen for Walus when at least twelve Jews came to the stand and testified that as Nazi survivors, they believed that Walus was guilty of war crime in the killing of young children and Jews in the Polish towns of Czestochowa and Kielce. Not only that,

one of the "witnesses" alleged that Walus "stomped to death a young pregnant Jew."<sup>[56]</sup>



**Simon Wiesenthal**

With all his honesty and courage, Walus presented evidentiary documents which proved that the testimonies by the "eyewitnesses" were false. As the *Toronto Star* declared, "There were numerous glaring discrepancies in Wiesenthal's case against Walus. For one, Walus would have been only 17-years-old when he was 'a Gestapo officer.' He had been described as being 6 feet tall; when he was only 5 feet and 4 inches tall. Walus, moreover, was Polish; hence, the Nazis would never have allowed him to join the Gestapo."<sup>[57]</sup>

Other convincing evidence was on Walus' side:

"Searches of German war records failed to turn up any record of a Frank Walus, or anyone with a similar name. A Polish war crimes commission had no record of any Walus. Perhaps most important, Walus was able to substantiate with documents and witnesses his wartime alibi: he had been sent to Bavaria, where he performed forced labor on farms."



**Frank Walus**

"Wartime photographs of Walus on a Bavarian farm—which looked so different from his 1978 appearance that the judge in Walus's first trial suspected that it was somebody else in the photo—were matched to another, indisputable photograph of Walus as a civilian guard in the American occupation."<sup>[58]</sup>

The Jewish party was over. Walus was indeed acquitted, and the U.S. Justice Department paid him \$34,000 for defaming his reputation. Walus said he spent "\$120,000 trying to clear his name."<sup>[59]</sup>

But after this incident, one Jewish expert, Gideon Epstein, agreed that there needs to be more than just "eyewitnesses" because alleged eyewitnesses can be wolves in sheep's clothing: "The Walus case, more than anything else, clearly demonstrates the importance of documentary evidence as opposed to eyewitnesses."<sup>[60]</sup>

One man who helped Walus financially was the Christian activist Jerome Brentar. In the late 1980s, Brentar served on Vice President Bush's nationalities coalition, and for the latter part of his life he spent his own money to defend those who were falsely accused of crimes. "He lost his once thriving travel agency because of his vicious publicity engendered, and now lives at the edge of poverty in forced retirement on his social security pension."

What made Brentar a spotlight in the media and within the Jewish community was his strong conviction that John Demjanjuk was not a war criminal. He declared, "I could have been an atheist. I could have been a polygamist. I could have been anything else and questions wouldn't have been asked. And now because I helped a poor victim, I'm everything under the sun."<sup>[61]</sup> Wiesenthal did accuse Demjanjuk of the real person responsible for the alleged gas chambers at Treblinka.<sup>[62]</sup>

### **Jewish War Criminals After World War II?**

When the table got turned around, Wiesenthal and the state of Israel used a different set of rules. In 2005, the Israeli newspaper *Haaretz* declared that

"Israel has refused for a second time to extradite to Poland a Jewish man accused of crimes against German prisoners just after the end of World War II...Morel commanded a communist-run camp for German prisoners in southern Poland in 1945 after Soviet troops occupied the country."

"Polish authorities accuse him of genocide by seeking to exterminate German prisoners by starving them to death, depriving them of medical care as well as carrying out torture and sanctioning torture by his subordinates. Polish prosecutors charge that Morel is responsible for the deaths of at least 1,500 prisoners in the Swietochlowice camp...Polish historians generally agree that the communist government imprisoned 100,000 Germans, mostly civilians deemed threats to the state after World War II. At least 15,000 died due to ill treatment, and the rest were freed by 1950."<sup>[63]</sup>

So much for Nazi hunters. As Professor Tim Cole declared, Shoah business has become big business. And to challenge Shoah is to be an anti-Semite.

David Horowitz writes in *The Professors: The 101 Most Dangerous Academics in America* that Finkelstein was fired at New York University "because of pseudo - scholarship and rantings against Jews and Israel. The fact that Professor Finkelstein was hired after his anti-Semitic statements had made him notorious reflects on the university itself."<sup>[64]</sup>

In other words, "pseudo-scholarship" is pseudo-scholarship because Horowitz says so and because anti-Semitism has been nuclearized by the Holocaust industry and the Jewish establishment.

To give a classic example, Caroline Glick of the *Jerusalem Post* recently chastised Jewish political advisor David



Axelrod for saying that Sheldon Adelson is "greedy." Glick declared, "By calling Adelson 'greedy,' Axelrod was channeling age-old anti-Semitic imagery, and by inference engaging in it, in his assault against Adelson."<sup>[65]</sup>

In other words, everyone can be greedy—except Zionist Jews and supporters of Israel. The word greedy is anti-Semitic because Glick sets the parameters in such a way that only Jews like herself can define what is and is not anti-Semitism. I can understand why she did not want to continue to respond to my queries.

### Challenging the Holocaust Industry Is Costly

Just like the Pharisees in the first century who cast people out of the synagogue if they dare say that Jesus was the Messiah, Finkelstein was cast out of the academia in 2007 because he stood against the Jewish establishment. One of its most vocal representatives is none other than Alan Dershowitz.

"It's like death," Finkelstein said when he was fired. "You keep saying you're going to die, but you never really come to grips with it. And I can see I'm not going to get another job. I haven't yet fully absorbed it."<sup>[66]</sup>

Right after he was banished from the academia, Finkelstein resorted to a sort of spiritual healing. "I'm an old fan of the Negro spirituals. I was going around singing to myself, 'Were you there when they crucified my Lord? Were you there?' That's how I felt. I was being crucified by the end."<sup>[67]</sup>

When I asked him whether he was a spiritual person or not, he responded, "I am a 'Negro Spirituals' kind of guy."

How did Finkelstein end up losing his academic career? What really happened? This will be discussed at another time.

<sup>[1]</sup> Tim Cole, *Selling the Holocaust: From Auschwitz to Schindler: How History is Bought, Packaged, and Sold* (New York: Routledge, 1999), 1.

<sup>[2]</sup> Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (New York: Verso, 2000).

<sup>[3]</sup> Quoted in Ben Harris, "Beached," *New York Magazine*, December 8, 2007.

<sup>[4]</sup> <http://normanfinkelstein.com/category/the-holocaust-industry/>.

<sup>[5]</sup> Yair Sheleg, "The Finkelstein Polemic," *Haaretz*, March 30, 2001.

<sup>[6]</sup> Ibid.

<sup>[7]</sup> Ibid.

<sup>[8]</sup> Ibid.

<sup>[9]</sup> Gidi Weitz, "Israeli Holocaust Claims Lawyers Under Fire for Raking in Millions," *Haaretz*, March 1, 2010.

<sup>[10]</sup> Stewart Ain, "Claims Conf. Fraud Put at \$350,000; No Survivor Funds Bilked," *The Jewish Week*, February 9, 2010.

<sup>[11]</sup> "Employee Found Guilty of \$57 Million Shoah Restitution Fraud," *Times of Israel*, May 9, 2013.

<sup>[12]</sup> Isi Leibler, "Scandals at the Claims Conference," *Jerusalem Post*, July 13, 2010.

<sup>[13]</sup> Paul Berger, "How \$57 Million Holocaust Fraud Unfolded at Claims Conference," *Jewish Daily Forward*, May 9, 2013.

<sup>[14]</sup> Ibid.

<sup>[15]</sup> Jean-Louis Panne et al, *The Black Book of Communism: Crimes, Terror, Repression* (Cambridge: Harvard University Press, 1999).

<sup>[16]</sup> See for example Robert Conquest, *The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine* (New York: Oxford University Press, 1987); *The Great Terror: A Reassessment* (New York: Oxford University Press, 2008).

<sup>[17]</sup> Herb Keiron, "PM: Israel to Erect Red Army Memorial," *Jerusalem Post*, February 16, 2010; "PM Announces

memorial for Red Army's Victory over Nazis," *Jerusalem Post*, October 15, 2010.

<sup>[18]</sup> See for example Giles MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (New York: Basic Books, 2007); R. M. Douglas, *Orderly and Humane: The Expulsion of the Germans after the Second World War* (New Haven: Yale University Press, 2012).

<sup>[19]</sup> For a historical survey on this subject, see for example Mark David Baer, *The Donme: Jewish Converts, Muslim Revolutionaries, and Secular Turks* (Stanford: Stanford University Press, 2009); Michelle Campos, *Ottoman Brothers: Muslims, Christians, and Jews in Early Twentieth-Century Palestine* (Stanford: Stanford University Press, 2010); Pawel Maciejko, *The Mixed Multitude: Jacob Frank and the Frankist movement, 1755-1816* (Philadelphia: University of Pennsylvania Press, 2011).

<sup>[20]</sup> One survivor, Victor Gregg, still believes that it was a war crime. Victor Gregg, "I Survived the Bombing of Dresden and Continue to Believe It Was a War Crime," *Guardian*, February 15, 2013. For historical accounts on Dresden and what happened after the war, see for example Jorg Friedrich, *The Fire: The Bombing of Germany, 1940-1945* (New York: Columbia University Press, 2008); Giles MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (New York: Basic Books, 2007); James Bacque, *Crimes and Mercies: The Fate of German Civilians Under Allied Occupation, 1944-1950* (Vancouver, Canada: Talonbooks, 2007).

<sup>[21]</sup> See for example Mark Kukis, *Voices from Iraq: A People's History, 2003-2009* (New York: Columbia University Press, 2011).

<sup>[22]</sup> <https://www.youtube.com/watch?v=62Xq3sGamLQ>.

<sup>[23]</sup> See Doug Bandow, "Death, Misery, and Debt: Iraq's Unintended Conquest of America," *Forbes*, March 25, 2013; Michael Kelley and Geoffrey Ingersoll, "The Iraq War Could Cost More Than \$6 Trillion," *Business Insider*, March 14, 2013; "Iraq War Cost U.S. More Than \$2 Trillion, Could Grow to \$6 Trillion, Says Watson Institute Study," *Huffington Post*, March 14, 2013; <http://www.reuters.com/article/2013/03/14/iraq-war-anniversary-idUSL1N0C5FBN20130314>.

<sup>[24]</sup> Flynt Leverett and Hillary Mann Leverett, *Goring to Tehran: Why the United States Must Come to Terms with the Islamic Republic* (New York: Henry Holt and Company, 2013), 2.

<sup>[25]</sup> Daniel Tauber, "Thank You, George W. Bush!," *Jerusalem Post*, May 15, 2013.

<sup>[26]</sup> Hoffmann, *Stalin's War of Extermination*, 198.

<sup>[27]</sup> Moti Bassok, "Israel to Seek another 1b euros Holocaust in Reparations from Germany," *Haaretz*, December 20, 2009.

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<sup>[29]</sup> "Rabbi Who Claimed to Rescue Holocaust Torahs Arrested on Fraud Charges," *Jewish Telegraphic Agency*, August 24, 2011.

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<sup>[33]</sup> See for example Frank Dikotter, *Mao's Great Famine: The History of China's Most Devastating Catastrophe, 1958-1962* (New York: Walker Publishing Company, 2010).

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<sup>[35]</sup> Menachem Rosensaft, "Holocaust Hawker is a Disgrace: Profiting from Nazi Memorabilia should be Banned," *New York Daily News*, July 21, 2011.

<sup>[36]</sup> "Holocaust' Tax Dodger Jailed for Hiding Funds in UBS," *BBC News*, April 23, 2010.

<sup>[37]</sup> William L. Shirer, *The Rise and Fall of the Third Reich: A History of Nazi Germany* (New York: Simon & Schuster, 1990), 971.

<sup>[38]</sup> Ilya Ehrenburg and Vasily Grossman, *The Complete Black Book of Russian Jewry* (New Jersey: Transactions Publishers, 2009), 82.

[39] Ibid., 82.

[40] Ibid., 321.

[41] Gerald Israel, *The Jews in Russia* (New York: St. Martin's Press, 1975), 180.

[42] Ehrenburg and Grossman, *The Complete Black Book of Russian Jewry*, 82.

[43] Max I. Dimont, *Jews, God and History* (New York: Penguin Group, 1994), 395.

[44] Michael Shermer and Alex Grubman, *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* (Berkeley: University of California Press, 2002), 117.

[45] See for example Mark Weber, "Jewish Soap," [http://www.ihr.org/jhr/v11/v11p217\\_Weber.html](http://www.ihr.org/jhr/v11/v11p217_Weber.html) [46] D. D. Guttenplan, *The Holocaust on Trial* (New York: W. W. Norton, 2002), 11.

[47] Quoted in Joachim Hoffman, *Stalin's War of Extermination, 1941-1945* (Capshaw, AL: Theses and Dissertations, 2001), 191.

[48] "Nazi Soap Rumor during World War II," *Los Angeles Times*, May 16, 1981.

[49] Hugh Orgel, "Holocaust Expert Rejects Charge that Nazis Made Soap from Jews," *The Northern California Jewish Bulletin*, April 27, 1990; see also

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[52] Walters, *Hunting Evil*, 77-100.

[53] Deborah E. Lipstadt, "Simon Wiesenthal and the Ethics of History," *Jewish Review of Books*,

<http://www.jewishreviewofbooks.com/publications/detail/simon-wiesenthal-and-the-ethics-of-history>

[54] See Tom Segev, *Simon Wiesenthal: The Life and Legend* (New York: Doubleday, 2010).

[55] See for example Ian Black and Benny Morris, *Israel's Secret Wars: A History of Israel's Intelligence Service* (New York: Grove/Atlanc, 1998); Michael Bar-Zohar, *Mossad: The Greatest Missions of the Israeli Secret Service* (New York: HarperCollins, 2012); Dan Raviv and Yossi Melman, *Spies Against Armageddon: Inside Israel's Secret War* (New York: Levant Books, 2012).

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[58] Daniel L. Schacter, *Searching for Memory: The Brain, the Mind, and the Past* (New York: Basic Books, 1996), 99.

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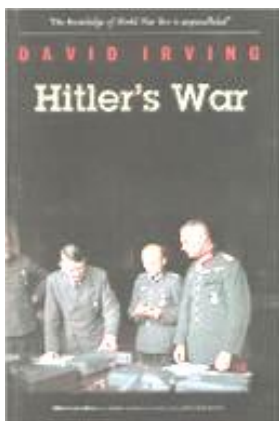
[67] Ibid.

<http://www.veteranstoday.com/2013/05/19/the-rise-and-fall-of-the-holocaust-industry/>

## The Curious Case of David Irving

By [Jonas E. Alexis](#) on June 5, 2013

**"Whoever takes it upon himself to write an honest intellectual history of twentieth-century Europe will need a strong stomach. But he will need something more. He will need to overcome his disgust long enough to ponder the roots of this strange and puzzling phenomenon."—Mark Lilla<sup>[1]</sup>**



**Arguably the most notorious and controversial historian of our time is David Irving, who has been called "anti-Semite," a "neo-Nazi," a "racist," and a "Holocaust denier." Former news anchor and political commentator Keith Olberman nominated Irving as one of the "world's worst" people in 2010.<sup>[2]</sup>**

Michael Shermer and Alex Grobman call him "the most historically sophisticated of the [Holocaust] deniers."<sup>[3]</sup> Richard J. Evans, a historian who was a

witness at the Holocaust trial, denounces Irving's writing as

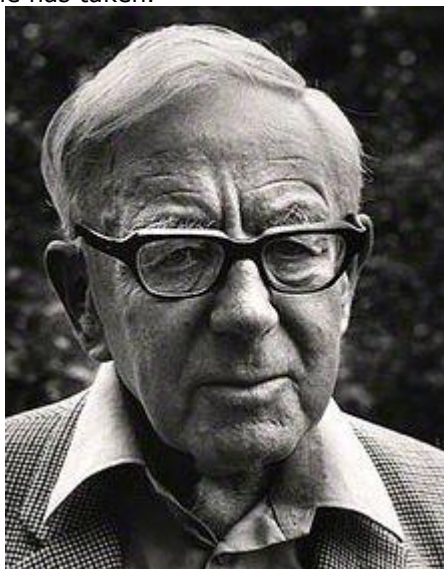
"completely worthless as history, because Irving cannot be trusted anywhere, in any of them, to give a reliable account of what he is talking or writing about...if we mean by historian someone who is concerned to discover the truth about the past, and to give as accurate a representation of it as possible, then Irving is not a historian."<sup>[4]</sup> (Before the trial, however, Evans praised Irving for digging up valuable materials from the archive.) The ADL calls Irving "one of the most best known Holocaust deniers in the world."<sup>[5]</sup>

Other historians disagree with common opinion. Military historian Sir John Keegan called Irving's *Hitler's War* "certainly among the half dozen most important books."<sup>[6]</sup> Keegan admits, however, that Irving is a controversial figure "who currently champions extreme right-wing politics in Europe. Nonetheless, he is a historian of formidable power, having worked in all major German archives, discovered important deposits of papers himself, and interviewed man of the survivors or their families and intimates."<sup>[7]</sup>



Keegan moves on to say, "No historian of the second World War can afford to avoid Irving."<sup>[8]</sup> Irving's biography of Goring, says Keegan, is "the most illuminating"<sup>[9]</sup> among historical books.

In 1977, noted British historian Hugh Trevor-Roper, though questioning Irving's motives, wrote that "no praise can be too high for his [Irving's] indefatigable, scholarly industry."<sup>[10]</sup> Other historians such as Paul Addison, John Charmley, and Rainer Zitelmann, praised Irving's work, although they do not like some of the positions he has taken.



**A. J. P. Taylor**

Noted British historian A. J. P. Taylor wrote that Irving possessed "an unrivaled industry" and a "good scholarship"<sup>[11]</sup> when it comes to decoding the archives to see what the records actually say. British historian Paul Addison likewise noted that Irving possesses a "colossus of research,"<sup>[12]</sup> while at the same time takes issues with him on other matters.

Some historians seem to have some animosity towards Irving precisely because Irving is not like the typical historian who would posit extraordinary claims without serious evidence from the archives. Like Gollum who hates the ring of power and loves it at the same time in J. R. R. Tolkien's *The Lord of the Rings*, some historians love Irving but hate him because he gives them a hard time.

This point is demonstrated by historian Peter Hoffman, who said:

"Mr. Irving's constant references to archives, diaries and letters, and the overwhelming amount of detail in his work, suggest objectivity. In fact they put a screen behind which a very different agenda is transacted... Mr. Irving is a great obfuscator...Distortions affect every important aspect of this book to the point of obfuscation... It is unfortunate that Mr. Irving wastes his extraordinary talents as a researcher and writer on trivializing the greatest crimes in German history, on manipulating historical sources and on highlighting the theatrics of the Nazi era."<sup>[13]</sup>

One of the people who found David Irving's work as anti-Semitic, however, is Deborah Lipstadt, who also accused him of a "Holocaust denier."



**Deborah Lipstadt**

**Lipstadt, whose greatest intellectual and historical achievement is to call everyone who fundamentally disagrees with her on aspects of the Holocaust a "Holocaust denier," tells us in her book *History on Trial* that John Lukacs and Charles Sydnor challenged Irving on his use of sources and found them inaccurate.<sup>[14]</sup>**

But saying some sources are inaccurate and documenting where the inaccuracies lie is a big problem for Lipstadt. She does not tell us where Lukacs and Sydnor found Irving's sources as "pretentious twaddle"<sup>[15]</sup> at all. One is asked to take their words at face value.

If that is the case, then one is surely justified in taking Raul Hilberg's comment on David Irving as well. Hilberg noted: "If these people want to speak, let them. It only leads those of us who do research to re-examine what we might have considered as obvious. And that's useful for us."<sup>[16]</sup>

Noted economic historian Robert Higgs came to similar conclusions, believing that historical revisionism can stimulate healthy discussion precisely because historians are always looking for more evidence in order to give an accurate or more consistent account of the past.<sup>[17]</sup>

Although several aspects of Hilberg's history of the Holocaust are questionable, as we shall demonstrate in a future article, he indeed was willing to be open-minded at least here in this assertion. Similarly, Jewish scholars such as Murray Rothbard saw "revisionism" as a healthy and skeptical way to approach history—not because revisionists want to rewrite history and shape it in their own way, but because historical evidence must be presented for extraordinary claims.<sup>[18]</sup>

However, the Holocaust has become a sacred cow, so much so that even debating certain aspects of it may be considered as anti-Semitic. As Jewish historian Paula Hyman of Yale pointed out in a 1980 *New York Times* article,

**"With regard to Israel, the Holocaust may be used to forestall political criticism and suppress debate; it reinforces the sense of Jews as an eternally beleaguered people who can rely for their defense only upon themselves. The invocation of the suffering endured by the Jews under the Nazis**

often takes the place of rational argument, and is expected to convince doubters of the legitimacy of current Israeli government policy.”<sup>[19]</sup>



**Paula Hyman**

But evidence and logical argument do not seem to be the goal for Lipstadt. She excels at summoning *ad hominem* argument and dismantling them with great relish. In the arena of ideas, it seems that historical documentation and logical consistency do not matter much.

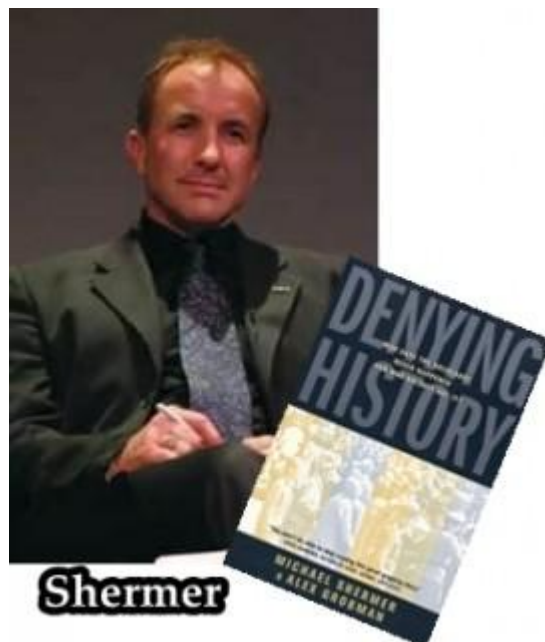
An easy way to disarm your opponent is to call him names: anti-Semite, Holocaust denier, neo-Nazi, etc. Once she convinced the media that Irving is indeed a “Holocaust denier” and an anti-Semite, then no one would bother to read Irving’s books to examine them for their evidentiary foundations—or lack thereof.

More importantly, any historian who even has the slightest doubt about Lipstadt’s version of the Holocaust has to be an anti-Semite.<sup>[20]</sup> In a letter she sent to the *New York Times*, she insinuated that Irving should not be referred to as a historian but a Holocaust denier<sup>[21]</sup>—although Irving has written at least 30 books on World War II and Lipstadt only four.

Lipstadt’s tactic is quite cheap, but it is not a surprise, since this has been one of the ideological weapons of the Holocaust establishment. Some of the terms the Holocaust establishment used—such as “anti-Semitism,” “Holocaust denier,” “history denier,” haters of Jews”—are pronounced so vaguely by so many people that when one examines the logical and historical depth and breadth of those words and the people who invoke them, they turn out to be void of empirical evidence.

Michael Shermer and his co-author Alex Grobman begin their book with the assertion that Ernst Zundel claimed that “the Holocaust never happened.”<sup>[22]</sup>

The *Encyclopedia of the Holocaust* declares that holocaust denial, among other things as “Denying the Holocaust includes attempts to deny the fact that the extermination of the Jews by the Nazis ever took place,” “the tendentious and trivializing claim that the Holocaust was not unique and that there had been precedents, even precedents that had served as models for the Holocaust.”<sup>[23]</sup> Even claims that “Jewish losses have been grossly exaggerated”<sup>[24]</sup> maybe labeled Holocaust denial.



**Michael Shermer**

Shermer and his co-author know very well that “Holocaust deniers” do not deny the Holocaust. In fact, back in 1998 (long before Shermer got involved in writing *Denying History*), Mark Weber, director of the Institute for Historical Review, wrote in the *L.A. Times*:

“Revisionist scholars do not ‘deny’ the Holocaust. They acknowledge that many hundreds of thousands of Jews were killed and otherwise perished during the Second World War as direct and indirect result of the brutally anti-Jewish policies of Germany and its allies.”<sup>[25]</sup>

Weber continued to say, “Since its founding in 1978, the IHR has steadfastly opposed bigotry of all kinds in its efforts to promote greater public understanding of key chapters of history.”<sup>[26]</sup>

In a similar vein, David Irving declared in a speech that “there is no doubt at all that the Nazis in their twelve-year rule inflicted nameless horrors on large segment of the population, including the Jews and other people, whom they disliked.”<sup>[27]</sup>

**Irving even goes so far as to say that the horrors that happen during World War II on both sides of the equation should be named “innocentcide—the killing of innocent people in war....I am not Jewish, I am not anti-Jewish, and I am not an anti-Semite.”**<sup>[28]</sup>

What is even more interesting is that Shermer debated Weber on this issue and continued to misrepresent “Holocaust deniers” in his book! Moreover, Shermer never mentioned the debate in the book.<sup>[29]</sup> We will deal with Shermer’s *Denying History* in more details in future articles, but let us make a few points here.

**No one is claiming that Jews weren’t persecuted by Nazi Germany. What serious person would dispute that historical fact? What some historians are trying to emphasize, however, is: 1) that other ethnic groups were also persecuted in Nazi Germany; 2) that Hitler did not intend to exterminate the entire Jewish people from Europe, but intended to use forced migration; 3) that there were individuals of Jewish descent in Nazi Germany—and Hitler knew it; 4) that Nazi Germany is one crime in history and there are others which seem to be worse than the Third Reich; 5) that the**

**"six million killed" figure is inflated; and 6) the claim that Jews were gassed in gas chambers is false.**



**Mark Weber**

Moreover, Michael Shermer and his co-author examine the Holocaust in a way that brings up more questions than it lays to rest. For them, anyone who dissents from the view that at least five to six million Jews died at the hands of Nazi Germany is a Holocaust denier. Shermer implicitly reiterated that point when the *Denying History* came out.<sup>[30]</sup>

For them, anyone who questions that people were gassed in concentration camps is a Holocaust denier. These two premises are essential to the Holocaust establishment. One can say with a high degree of certainty that they are the bible to the establishment.

In other words, if those premises turn out to be false, then the Holocaust establishment has nothing to stand upon. Moreover, it seems that a person is a Holocaust denier whenever he does not ally with the Holocaust establishment. Even Ernst Zundel, to my knowledge, never denied that Jews suffered and died at the hands of Nazi Germany. What he questions is "did six million really die?"

If we take Jewish historians such as Yehuda Bauer or Gerald Reitlinger or even Raul Hilberg at their words, the answer to Zundel's question is no.

Anyone with an ounce of historical sense would admit that Jews, as well as homosexuals and Jehovah's Witnesses and Catholics and Protestants, suffered under Nazi Germany. This point is certainly not in question. The question that is controversial, as we shall see in subsequent articles, is the six-million figure.

Jewish military historian Joel S. Hayward (Head of Air Power Studies at King's College), while he does not espouse all of Irving's work, wrote a lengthy letter praising Irving for his historical documentation. I have placed the letter in the footnote.<sup>[31]</sup>

Either all those historians who have praised Irving are self-deluded, deceivers, or they believe that Irving has something to say. Moreover, the closer one can get to archival documents, the closer one can get to the truth of what happened in history. Not all historians immerse themselves in the archival data, but laboriously quote the opinions of other historians in order to preserve a widely held belief.

Here is a classic example. In his widely read book *The Third Reich at War*, Richard Evans for example declares that

"As soon as the German forces had entered the Soviet Union and the various territories it controlled, followed by the four SS Security Service Task Forces and subordinate Task Units including a number of police battalions, they had begun to carry out the orders Heydrich had given them to kill civilian resisters, Communist Party officials and Jews, along with all Jewish prisoners of war, in order, as they thought, to eliminate any possibility of resistance or subversion from 'Jewish Bolsheviks.'"<sup>[32]</sup>



**Richard J. Evans**

As a Cambridge historian, Evans ought to be able to go to the archives and tell us where to find the documents backing up these extraordinary assertions. Instead, he is quoting the opinions of Jewish historians such as Saul Friedlander and Alfred Steim. Irving would not question Evans as a historian, but David would say that historians best serve the public and historical inquiry by backing up their claims with archival documents.

As the noted Italian philosopher and historian Benedetto Croce wrote decades ago, "documents and criticism, life and thought, are the true source of history that is to say, the two elements of historical synthesis...they form a constituent part of it and are constituted by it. Hence the idea of a history with its sources outside itself is another fancy to be dispelled, together with that of history being the opposite of chronicle."<sup>[33]</sup>

What I have seen over the years is that there is a lack of self-criticism among the Holocaust establishment; many do not ask deeper questions or search for evidence for existing claims. History does not work that way.

I was hoping that Shermer and his co-author Grobman would challenge Irving's main thesis in books such as *Hitler's War*, *Churchill's War*, etc. Instead, *Denying History* had very little interactions with Irving's the central themes. Like Deborah Lipstadt, Michael Shermer believes that "Holocaust deniers" are anti-Semites!

When he was asked the question "Why do you think that people deny the Holocaust then?," Shermer responded, "I think it really is mostly anti-Semitism, the belief in the inordinate amount of power that Jews allegedly have in the world. It's a certain amount of just basic tribalism."<sup>[34]</sup>

What probably classifies Irving a "Holocaust denier" is that he does not generally follow the mainstream historian's pattern of quoting his peers without historical backbones. If you are going to make an extraordinary claim, Irving insists on seeing it documented by primary sources rather than the opinions of like-minded historians.

For Irving, a healthy skepticism is required about any claim regarding World War II, since the Germans were



obsessed about papers. "I am a thorn in the side of certain people who have a vested interest in propagating their own version of history," which "has become big business," he said.<sup>[35]</sup> Irving calls those people "the traditional enemy of the truth."<sup>[36]</sup>

Why has Irving man stood by his views all these years? Why haven't Lipstadt and others disproved him wrong in *all* his major views? It is because Irving goes by the archives. He declared, "What is it that distinguishes my books from all the rest?...I write my books from the archives...why is it that other historians get mad as hell when they hear my name? Why is it that they cheer when I get thrown into prison...no court hearing, no trial?"<sup>[37]</sup>

Primary sources, as critical historians have shown us, are the most reliable evidence for extraordinary claims that purport to be historical.<sup>[38]</sup> Irving pursues that traditional method, which was followed by celebrated historians such as V. H. Galbraith, who believed that "the principal value of studying history lay in a direct encounter with the primary sources; by comparison the interpretations of historians were fundamentally transient."<sup>[39]</sup>

Irving continued to say that many historians

**"rely on second hand sources, which you can get away with....What did Hitler know about Auschwitz? 'Of course he knew, he was the one who gave the order.' And I said, 'What's the evidence?' Professor [X] says that I had it from professor [Y]. Professor [Y] says that I had it from professor [Z]. Professor [Z] says I had it from professor [X]. So the circle is complete. They've all been quoting each other like dogs running around a circle...The world's historians are ashamed of David Irving—and they should be ashamed."**<sup>[40]</sup>

Irving is not against secondary sources, for information of course could be gleaned from those sources. However, he is against authoritative statements without extraordinary evidence.

Regardless of what you think about the man, he is right in line with the Western tradition in digging into the archives. Moreover, you put him behind bars today (hoping that he will change his mind) and he comes right back, fresh and ready to fight against what he calls "the traditional enemy of the truth."

#### **O Irving, Where Is Thy Credentials?**

The point is also brought up that Irving cannot be considered a professional historian since he does not have an academic degree; although Irving was a student at the University of London, he never completed his education due to financial difficulties.

Hayward also raised the point that if we are going to dismiss Irving on his lack of an academic diploma, then we are in deep trouble. The fact is that although some historians have degrees in their field, many do not. Raul Hilberg has a B.A. in political science, an M.A. and a doctorate in Public Law and Government.

Michael Shermer has his Bachelor's in psychology, his Master's in experimental psychology, and his doctorate in the history of science, not in the history of World War II. His doctoral thesis was "Heretic-Scientist: Alfred Russell Wallace and the Evolution of Man: A Study on the Nature of Historical Change," which later was published as a book entitled, *In Darwin's Shadow: The Life and Science of Alfred Russel Wallace*.

Benjamin A. Valentino's B.A. and Ph.D. degrees are in political science, yet he wrote the popular book *Final*

*Solutions: Mass Killing and Genocide in the Twentieth Century*. R. J. Rummel's B.A., M.A., and Ph.D. degrees are all in political science, yet many of his books focus on genocide in the twentieth century. Daniel Jonah Goldhagen's B.A. degree is in social studies, and his M.A. and Ph.D. degrees are in Government.



**Raul Hilberg**

Thus, according to the fallacious standards used by those critics, Shermer is not qualified to write *Denying History*. Neither are Rummel, Valentino, or Hilberg. The argument is untenable and demonstrably ridiculous.

As we have implicitly established in the previous article, the power of an idea does not lie on the degrees a person may have accumulated for himself, but must rely on historical accounts, logical consistency, explanatory power, explanatory scope, and historical context. There have to be external checks and balances in history (as in science) that are not contingent on the credentials of the scientist or historian.<sup>[41]</sup> Historians must stay away from *ad hoc* hypotheses and *red herring* as much as possible.<sup>[42]</sup>

While one should always appreciate a person's field or fields of study, one should never underestimate the power of a worldview and should always be skeptical about alternative views, pressing proponents of those views to back up their claims with empirical data. Put simply, the refutation of an argument cannot solely be contingent upon one's credentials.

Michael Faraday, a chemist and physicist who contributed greatly to the field of electromagnetism, had very little formal education. Charles Darwin's only degree was in theology; he studied the sciences in his spare time, but he never got a degree in any scientific field.

Alfred Russell Wallace, the man who was the basis of Shermer's Ph.D. thesis, never got a degree whatsoever. Charles Lyell, one of the men who revolutionized the understanding of the age of the earth with his *Principles of Geology*, got his B.A. degree in classics. He studied geology intensively after he became a lawyer but again he never got a degree in the sciences. Even Stephen Jay Gould acknowledges that "Charles Lyell was a lawyer by profession."<sup>[43]</sup>

James Hutton was not trained in geology, but in medicine and agriculture; he is known today largely for his theoretical model in the field of geology. Herbert

Spencer, who coined the term "survival of the fittest," was a self-taught engineer.<sup>[144]</sup>

In our time, Thomas Sowell was trained as an economist, having a bachelor's, master's and a Ph.D. degrees in the field. Yet today is widely known as a social theorist, a political philosopher, a cultural and intellectual historian, etc. Barbara Tuchman was a self-taught Jewish historian. The question at hand is quite simple: can we use the fallacious argument that these people ought to be dismissed simply because they never had a formal degree in their particular field? Is the degree more important than reasonable arguments and evidence?

[1] Mark Lilla, *The Reckless Mind: Intellectuals in Politics* (New York: New York Review of Books, 2001), 198.

[2] "Keith Olbermann's 'Worst Person' - David Irving," [www.youtube.com](http://www.youtube.com), 09/16/10.

[3] Michael Shermer and Alex Grobman, *Denying History*, 49.

[4] Richard J. Evans, "David Irving, Hitler and Holocaust Denial: Electronic Edition," [Holocaustdenialontrial.org](http://Holocaustdenialontrial.org).

[5] [http://www.adl.org/learn/ext\\_us/irving.asp?LEARN\\_Cat=Extremism&LEARN\\_SubCat=Extremism\\_in\\_America&xpicked=2&item=irving](http://www.adl.org/learn/ext_us/irving.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=2&item=irving)

[6] D. D. Guttenplan, *The Holocaust on Trial* (New York: W. W. Norton & Company, 2002), 1.

[7] John Keegan, *The Battle for History* (New York: Vintage Books, 1995), 50.

[8] *Ibid.*, 51.

[9] *Ibid.*, 58.

[10] Deborah Lipstadt, *History on Trial: My Day in Court with a Holocaust Denier* (New York: HarperCollins Publishers, 2005), 23.

[11] *Ibid.*, 23.

[12] *Ibid.*, 22.

[13] Quoted in Richard J. Evans, *Lying about Hitler: History, the Holocaust, and the David Irving Trial* (New York: Basic Books, 2001), 11.

[14] Lipstadt, *History on Trial*, 23

[15] *Ibid.*, 23.

[16] Quoted in Norman Finkelstein, *The Holocaust Industry*, 71.

[17] Robert Higgs, "Why Do So Many People Automatically and Angrily Condemn Historical Revisionsim?," *History News Network*, December 8, 2011.

[18] Murray N. Rothbard, "Revisionism for our Time," *Ludwig von Mises Institute*, June 29, 2007.

[19] Paula Hyman, "New Debate on the Holocaust," *NY Times*, September 14, 1980.

[20] Deborah Lipstadt, *Denying the Holocaust: The Assault on Truth* (New York: Penguin Books, 1994), 215.

[21] Deborah Lipstadt, "Those Who Deny the Holocaust Deny History," *N Y Times*, March 4, 2009.

[22] Shermer and Grobman, *Denying History*, 1.

[23] Israel Gutman, "Denial of the Holocaust," Israel Gutman, ed. *The Encyclopedia of the Holocaust* (New York: Macmillan Publishing Company, 1990), 681-682.

[24] *Ibid.*, 682.

[25] Mark Weber, "Revisionists and the Holocaust," *LA Times*, March 15, 1998.

[26] *Ibid.*

[27] [https://www.youtube.com/watch?v=jqGP\\_evkvOk](https://www.youtube.com/watch?v=jqGP_evkvOk).

[28] *Ibid.*

[29] The debate can be viewed on

Youtube: <https://www.youtube.com/watch?v=8PGhHMTbhTY>.

[30] <http://hdot.org/en/learning/podcasts/shermer>.

[31] Hayward said,

"I HAVE READ the discussion on Irving with great interest. As a professional historian who has written a lot about Holocaust Revisionism in general and Irving in particular (and plenty on WW2), I can speak with some confidence about the issues raised....It is certainly true he never completed his Bachelor degree at the University of London (where he read Physics), let alone completed a post-graduate degree or Doctorate. It is also true that he has never held a university position. However, if

those grounds are sufficient to call his scholarship into question, then they must also call into question the scholarship of almost all the important and influential writers of Holocaust history from the 1950s, 1960s and 1970s, upon which supporters of received opinion on the Holocaust still rely. For example, the late Gerald Reitlinger, author of the very influential and still-cited '**The Final Solution: the Attempt to Exterminate the Jews of Europe**', was an art dealer with no academic qualifications. Yet Reitlinger's book had a profound impact on both scholarly and popular perceptions of what happened to Eastern European Jews. A number of those still writing on the Holocaust also lack the 'proper' credentials. **Georges Wellers**, a prominent French writer on the Holocaust and a bitter opponent of Revisionism, is the former director of a medical research laboratory. He has no historical training. **Jean-Claude Pressac**, author of several 'seminal' books on the Auschwitz gas chambers, has a diploma in pharmacy but no historical training whatsoever. **Walter Laqueur**, former Kibbutznik and author of many well-received and best-selling books on the Holocaust and modern European history, may be an academic icon in Israel (the Jerusalem Post has produced glowing full-page feature articles on him, for instance), and he may head his own institute and edit his own journal, but he has never completed a university degree. Clearly, if Irving is unworthy of the title 'historian', then these Holocaust writers (none of whom has written anywhere the number of books Irving has) are also unworthy. If Irving's works are to be discounted or treated with unusual circumspection because of his lack of formal credentials, then so are theirs. Do Irving's highly-partisan critics care that their own favourite historians of the Holocaust lack 'legitimacy'; that, like Irving and his ilk, they are not 'real' historians?

"OF COURSE, titles and qualifications mean little, as I wish Irving's critics would realise. An author's degree of formal historical training and position within the academic world are unimportant if he or she has employed sound methodological principles. Countless excellent works have been written by so-called 'amateurs' whose careful and systematic piecing together of evidence has cast new light on their objects of inquiry. University-dropout Laqueur, one of my favourite historians, is a case in point. His scholarship is usually terrific and I buy most books he writes...Further, in the course of my doctoral and subsequent research on aspects of Third Reich history, I worked in or obtained documents from several of the archives frequented by Irving, including the Bundesarchiv in Koblenz, the Bundesarchiv-Militärarchiv in Freiburg im Breisgau, the Dokumentationsarchiv des oesterreichischen Widerstandes in Vienna, the National Archives in Washington and the United States Air Force Historical Research Agency. I have thus been able to check his sources and they way he used them. Therefore, I can say with confidence that I am as well positioned to comment on Irving's scholarship as anyone. My judgement: I certainly don't agree with all his arguments and conclusions, and strongly disagree with some, but I can't find serious flaws in his methodology and I have never found a single example of deliberate falsification of evidence. Yes, I have studied all the books and articles that attempt to prove that he has fiddled with sources, but they are generally weak and unpersuasive, reflecting the authors' own biases, preconceptions and, saddest of all, lack of familiarity with the documents they purport to analyse. **Deborah Lipstadt's book is hopeless. Very poor indeed. Gerald Fleming's Hitler und die Endloesung; Es ist des Führers Wunsch** (revised ed., 1992?) is easily the best of the anti-Irving books, but even that ultimately fails to prove falsification or improper consideration of evidence. Regardless of his attention-seeking antics and his tendency to say dumb, insensitive and sometimes inaccurate things to the media (which don't appear in his books, thank goodness), Irving is a researcher, biographer and military historian of outstanding aptitude. Many of his works are excellent. (By the way, none of them is specifically on the Holocaust or even deals with it at length.)" Joel S. Hayward, "David Irving, the Third Reich and the Holocaust," letter published by David Irving in **1998**.

[32] Richard J. Evans, *The Third Reich at War, 1939-1945* (New York: Penguin Books, 2008), 218.

[33] Benedetto Croce, *Theory and History of Historiography* (Toronto: The University of Toronto Libraries, 2011), introduction.

[34] <http://hdot.org/en/learning/podcasts/shermer>.

[35] [https://www.youtube.com/watch?v=jqGP\\_evkvOk](https://www.youtube.com/watch?v=jqGP_evkvOk).

[36] Ibid.

[37] Ibid.

[38] See for example Jenny L. Presnell, *The Information-Literature Historian* (New York: Oxford University Press, 2007), 5.

[39] John Tosh, *Historians on History* (London: Pearson Education Limited, 2009), 19.

[40] <https://www.youtube.com/watch?v=bwp7tVZuXKM>.

[41] For an exposition on this, see Peter Lipton, *Inference to the Best Explanation* (New York: Routledge, 2004).

[42] Christopher Behan McCullagh, *Justifying Historical Descriptions* (New York: Cambridge University Press, 1984);

Martha C. Howell and Walter Prevenier, *From Reliable Sources*; Jenny L. Presnell, *The Information-Literature Historian: A Guide to Research for History Students* (New York: Oxford University Press, 2007); Kathleen Troup and Anna Green, ed., *The Houses of History: A Critical Reader in Twentieth-Century History and Theory* (Manchester: Manchester University Press, 1999); Benedetto Croce, *Theory of History and Historiography* (Toronto: The University of Toronto Libraries, 2011).

[43] Stephen Jay Gould, *Ever Since Darwin* (New York: W. W. Norton & Company, 1977), 149-150.

[44] For a biography of Spencer, see for example David Duncan, *Life and Letters of Hebert Spencer* (London: Methuen and Company, 1908).

<http://www.veteranstoday.com/2013/06/05/the-curious-case-of-david-irving-part-i/>

## Final Solution? Or Inner-Historian incest?

By [Jonas E. Alexis](#), April 11, 2014



**Christopher Browning**

Historian Christopher R. Browning, who is one of the gate keepers of the Holocaust establishment, in an entry in the *Encyclopedia of the Holocaust*, defines the Final Solution as

"the Nazis' comprehensive program to solve their 'Jewish question' by murdering every Jew in Europe. Initiated by Adolf Hitler in the summer of 1941 in the euphoria of his greatest successes and his seemingly imminent victory over the Soviet Union, the 'Final Solution' was the culmination of a long evolution of Nazi Jewish policy—from Hitler's earliest articulation of a solution to the 'Jewish question' in 1919, through the Nazi attempts to coerce Jewish emigration in the 1930s, to the schemes for mass expulsion after the outbreak of war, and, finally, the leap to mass murder with the Einsatzgruppen assault on the Russian Jewry in 1941."<sup>[1]</sup>

These assertions look nice on paper and will make bestsellers, but Browning cannot provide historical documentation proving that Hitler or the Nazis wanted to exterminate every single Jew in Europe.

In a less dogmatic tone, the [United States Holocaust Museum](#) declared that "The origin of the 'Final Solution,'

the Nazi plan to exterminate the Jewish people, remains uncertain," but added,

"After the beginning of World War II, anti-Jewish policy evolved into a comprehensive plan to concentrate and eventually annihilate European Jewry."

Since the Holocaust establishment has yet to find archival documents for the "Final Solution" thesis, German historian Peter Longerich hopelessly tries to answer the historical puzzle by saying that the "Final Solution" was one of those unwritten orders in the Third Reich.<sup>[2]</sup>

In another Holocaust encyclopedia which is edited by Walter Laqueur and others, we read that

"Neither Roman Catholic nor the Protestant churches, nor even the International Red Cross, thought that they had been guilty of major sins of commission or omission as far as the murder of Jews was concerned. There was hesitation to punish the guilty and to reward those who had helped victims."<sup>[3]</sup>

The sources and examples? The encyclopedia does not tell us. The reason is simple: the claim is demonstrably false. In fact, both Catholics and Protestants were in agreement when it came to protecting Jews from physical persecutions.<sup>[4]</sup>

Speaking of some of the policies in Germany at the time, Augustine Cardinal Hlond of Poland wrote unapologetically:

"I warn against that moral stance, imported from abroad that is basically and ruthlessly anti-Jewish. It is contrary to Catholic ethics. One may love one's own nation more, but one may not hate anyone. Not even Jews...it is forbidden to demolish a Jewish store, damage their merchandise, break windows, or throw things at their homes.

"One should stay away from the harmful moral influence of Jews, keep away from their anti-Christian culture...But it is forbidden to assault, beat up, maim, or slander Jews. One should honor Jews as human beings and neighbors...When divine mercy enlightens a Jew to sincerely accept his and our Messiah, let us greet him into our Christian ranks with joy."<sup>[5]</sup>

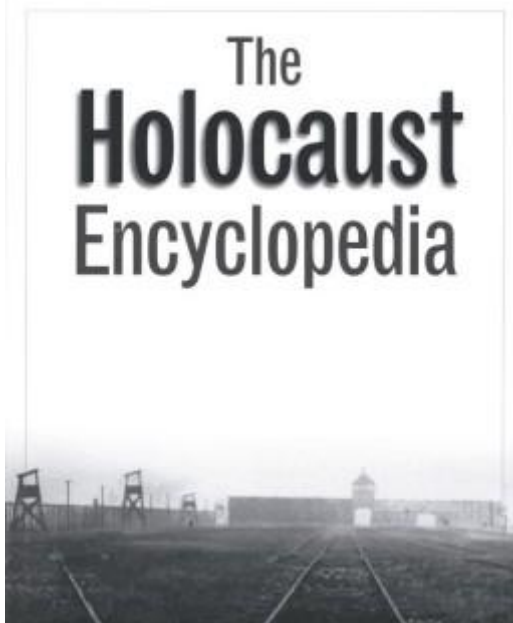
Browning, leaving history behind and embracing his own madness, declares that Hitler

"fantasized about publicly hanging every Jew in Germany and leaving the bodies dangling until they stank."<sup>[6]</sup>



Once again, Browning does not provide a shred of reputable evidence for this claptrap.

Jewish historian Norman F. Cantor admits that there was not a single statement from Hitler which explicitly talked about the extermination of all Jews of Europe, but explains that the reason we don't have such a paper is because "top people in government or big corporations who are ordering underlings to do something nasty normally do not put it in writing."[\[7\]](#)



That argument suffers badly for the very reason that if no such a document exists, then there is no need to dogmatically assert that Hitler wanted to exterminate all the Jews of Europe in just about every single popular book. That certainly would not work in a court of law. If Mr. X accuses Mr. Y of stealing his wallet, then Mr. X is under the obligation to provide some convincing evidence for the claim. If Mr. X declares, "I don't have evidence; I just have a feeling." Would that work?

Moreover, if there is not a trace of evidence for the assertion, then one is entitled to say that the reason evidence does not exist is because there was no such order in the first place. Hitler would have been one of the dumbest leaders if his intention was to hang every single Jew in Europe or Germany and then promoted those same Jews who had proven to be brave in battle. Hitler even

*"wanted Jewish Mischlinge who had proven themselves in battle and who had been discharged recalled to active duty. If they continued to prove themselves, Hitler would declare them deutschblutig..."*

*"Moreover, Hitler had sanctioned a decree that allowed Jewish Mischlinge who had died in battle to receive the deutschblutig declarations posthumously..."*[\[8\]](#)

Albert S. Lindemann of the University of California seems to have put the final nail in the coffin when he declares, "It seems to be that the evidence for a planned murder of all Jews before the eve of World War II is unpersuasive, particularly given the pervasive chaos of Nazi decision making.

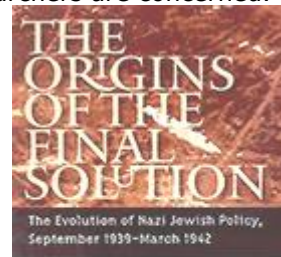
"Some of those who argue that such a plan existed seem more motivated by indignation than evidence—by a desire to make the charge of premeditated, first-degree murder stick, as it were."[\[9\]](#)

Yet since no document exists for the "Final Solution" proposition, some historians try to sneak in through other means. Historian Ian Kershaw, in a book that has been highly praised by the Holocaust Looney Tunes (Deborah Lipstadt, Saul Friedlander, Christopher Browning, etc.), tries to defend the Final Solution thesis by saying that Hitler's term "removal" may actually mean "extermination" or "annihilation."[\[10\]](#)

Once again, the thesis does not work for the very reason that if Hitler wanted to exterminate all the Jews of Europe, then it makes no sense for him to make distinctions between good Jews and bad Jews.

Furthermore, the Final Solution thesis is incompatible with archival documents and diaries. For example, in the Goebbels diaries, we see Hitler saying in 1935 that "there should be no excesses against the Jews and no persecutions of 'non-Aryans.'" [\[11\]](#) Goring likewise wrote, "I have discussed this with the Führer himself now; we have been able to use one Jew two years longer in Vienna, and another in photographic research, because they have certain things that we need and that can be of the utmost benefit to us at the present. It would be utter madness for us to say now: 'He'll have to go."

"He was a magnificent researcher, a fantastic brain, but his wife is Jewish, and he can't be allowed to stay at the University," etc. The Führer has made similar exceptions in the arts all the way down to operetta level; he is all the more likely to make exceptions where really great projects or researchers are concerned."[\[12\]](#)



Christopher R. Browning  
with contributions by Jürgen Matthäus

Kershaw, quoting Hitler, wrote, "The Jew [must know] that we're the bosses here; if he behaves well, he can stay—if not, then out with him."[\[13\]](#)

This statement proves accurate since Hitler's own family doctor, Eduard Bloch, was Jewish. Hitler even called Bloch "a noble Jew."[\[14\]](#) When Germany occupied Austria in 1938, Hitler specifically placed Bloch

"under the protection of the Gestapo, as Linz's only Jew: Dr. and Mrs. Bloch were allowed to remain in their home undisturbed until all the formalities regarding their emigration were settled. Without interference from the authorities they could sell their large, beautiful home for a fair price, and they were allowed to keep their money—extraordinary privileges at that time."[\[15\]](#)

In 1940, Bloch moved to the United States and died in 1945 in New York.[\[16\]](#)

Hitler "left several *Mischlinge* officers at their posts without subjecting them to any persecution."[\[17\]](#)

What is even more shocking to some is that Heinrich Himmler

"helped a Jew, Professor Fritz Pringsheim, leave a concentration camp and escape Germany. Several officials had old comrades of Jewish ancestry. They had

seen the common humanity of German-Jewish soldiers who fought bravely and died in World War I.

"Moreover, many had grown up with Jews and *Mischlinge* and had come to view them as friends and colleagues—some were even relatives or lovers—and they valued these relationships more than they did their anti-Semitism. Hitler seemed to respect the opinions of these men when they endorsed a particular *Mischlinge* for an exemption.

"For example, throughout the early 1930s, several people brought the Litzmann family's grandchildren of the famous General Karl Litzmann, Staatsrat and Nazi Party member. Litzmann had two grandsons who were quarter-Jews according to Nazi law.

"Hitler allowed their mother to stay in the Party and her children to remain officers although her husband was a *Mischlinge*.

"One of the grandsons, Walter Lehwe-Litzmann, attained the rank of colonel in the Luftwaffe, served as the Luftflotte 5 (Air Fleet 5) operations adjutant to General Hans-Jurgen Stumpff in Norway, and successfully flew 160 missions with the Ju-88 twin-engine medium bomber. For his accomplishments, he received the German-Cross in Gold and the Ritterkreuz."[\[18\]](#)



**Ian Kershaw**

These facts complicate things for those who propose that Nazi Germany intended to liquidate all European Jews. That is one reason why things like that do not make it into popular books. After all, why complicate things?

It is a matter of fact that many Jews were sent to concentration camps for various reasons, and between 1943 and 1944, many Jews were being persecuted, but at the same time, many others were exempt from persecution.[\[19\]](#)

Rigg documents that "Hitler took his responsibility to grant exemptions seriously."[\[20\]](#) Thousands of *Mischlinge* remained in the armed forces because Hitler took that step; from 1934 to 1939, Hitler "allowed several to remain at their posts."[\[21\]](#)

In addition, "between 1938 and 1939, Hitler brought several of the *Mischlinge* he had discharged back into the ranks, declaring them along with those *Mischlinge* who had remained on active duty *deutschblutig*,"[\[22\]](#) and around the same time, he "reactivated several hundred *Mischlinge* officers."[\[23\]](#)

Even when Germany was close to losing the war in 1945, Paul Berben, a historian who was a prisoner of war in World War II and who wrote *Dachau: The Official History*, noted that the Final Solution thesis could not work for several reasons:

"If the S.S. were to start using machine-guns and flame-throwers, the result would be general revolt and attack on the boundary fences, a terrible slaughter and the flight of thousands of prisoners. To gas the inhabitants *in*

*situ* was not practicable, as the equipment was not adequate.

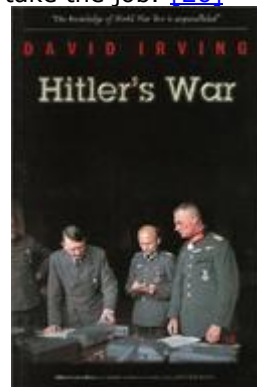
"Since the evacuation of the extermination camps in the East, there were no installations with the capacity for such a large-scale operation, and in any case it would have had to be preceded by massive convoys during which many escapes would have been unavoidable...These methods of mass-liquidation were in any case all difficult to put into operation."[\[24\]](#)

Berben went on to note that the only place where the Final Solution existed was in the mind of the prisoners who, when the war was getting closer to the end, began to think that the S.S. would eventually liquidate them.[\[25\]](#)



The "Final Solution" thesis weakens further when the record shows that Hitler kept many *Mischlinge* scientists, pilots, engineers, and others in Nazi Germany without persecuting them. Erhard Milch, a *Mischlinge*, "became one of the most powerful men in the Luftwaffe and the Third Reich. In 1933, when Hitler wanted to hire the half-Jew Milch to help build an air force, he told him, 'Now look, I haven't known you for very long, but you're a man who knows his job, and we have few in the Party who know as much about the air as you.

"That's why the choice has fallen on you. You must take the job. It's not a question of the Party, as you seem to think—it's a question of Germany and Germany needs you.' Milch admitted later that this talk with Hitler convinced him to take the job."[\[26\]](#)



Historian Peter Fritzsche, falling into the Final Solution trap, writes that by 1940-1941, the Nazis aspired "to seize and murder all Jews in Europe."

To support this risible assertion, he quotes Hermann Goring, saying, "In the final analysis, [the war] is about whether the German and Aryan prevails here, or whether the Jew rules the world, and that is what we are fighting for out there." [27] What does that have to do with the Final Solution?

Fritzsche and others can easily prove their point by digging into the archives to find reliable sources for the Final Solution story. Yet, like many historians who believe in the story, he cites others of the same mind, with no one offering up any evidence to support the popular assertions. Fritzsche and the Holocaust establishment have fallen in to what David Irving calls "inner-historian incest":

"For thirty years our knowledge of Hitler's part in the atrocity had rested on inter-historian incest. Many people, particularly in Germany and Austria, had an interest in propagating the version that the order of one madman originated the entire tragedy. Precisely when this order was given was, admittedly, left vague." [28]

After years of desperation, historian Ian Kershaw seems to have admitted defeat. He declares that "the presumption that a single, explicit written order had ever been given had long been dismissed by most historians." [29]



The sad fact is that the "Final Solution" thesis, after years of media incubation and propaganda, has reached a point where it is almost impossible to raise thoughtful questions about the issue.

David Turner of the *Jerusalem Post* wrote that "Hitler's intention was to achieve a final solution to a Jewish Problem born two millennia before, with the first century Pauline and gospel texts." [30]

For Turner, there was a serious "effort to exterminate each and every Jew alive in the twentieth century," which was part of the "magnitude of the Final Solution to the Jewish Problem." [31]

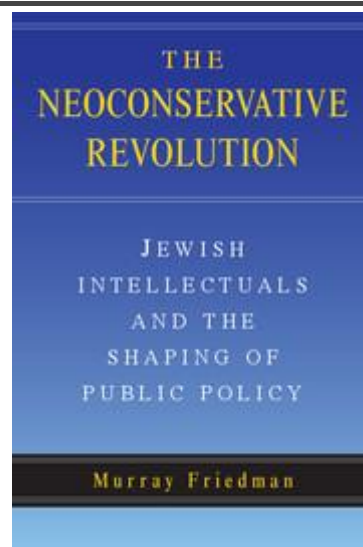
That frightening thought does seem to keep Turner up at night. (Turner is currently writing a book on this subject,

and I have interacted with him before. [The exchange can be found here.](#))

Turner continues to state that the anti-Jewish attitude in the gospels of Matthew and John culminated in the "Final Solution." [32] The reason for this, he argues, is that people simply hate Jews.

Turner even argues that Chrysostom's writings provided some of the basis for Nazi Germany. He quotes Chrysostom in saying that "the synagogue is a brothel, a den of scoundrels." [33]

Turner is not alone in monkey business. When John J. Mearsheimer and Stephen M. Walt's book *The Israel Lobby* came out, neoconservative and classicist Bruce Thornton of Stanford declared that not only is the book promoting another version of *The Protocols of the Elders of Zion*, but Harvard, where Walt teaches, has been indirectly promoting another final solution of the Jews! [34]



Some believe this Final Solution thesis because they have seen no other alternatives and perhaps this is what they have been taught.

Sarah Gordon, an honest historian, agreed with the Final Solution thesis, but based her point on Raul Hilberg and the Holocaust establishment such as Lucy Dawidowicz. [35]

Dawidowicz argued that Hitler made the decision to exterminate the Jews in the 1920s, but she could not provide the evidence. [36]

Dawidowicz protested against historian Norman Davies at Stanford because he challenged the prevailing notion of the Holocaust. Davies actually upset the Holocaust status quo by saying,

"The western democracies never actually fought the USSR and Stalin could never compete in the popular mind with Hitler as 'the evil enemy.' For example, the Jewish Holocaust was barely discussed for two decades after the war but made enormous inroads into western consciousness from the 1960s exactly because it fitted so snugly into the existing scheme. It has rightly become an emblematic episode of inhumanity but it also confirms our preference for one, supremely evil enemy.

"In some countries, Holocaust denial is a criminal offence yet Gulag denial is not even on the agenda. The British War Crimes Act applies exclusively to crimes committed 'by Germans or on German-occupied territory.'



"And the European parliament, when recently asked to grant a minute's silence in honour of 22,000 allied officers shot by the NKVD (the communist secret police), refused.

"And all historians would agree that the Third Reich was defeated by the effective co-operation of East and West. Yet nobody shows much enthusiasm to quantify relative contributions or anything more precise than 'Soviet forces inflicted more German losses than the western armies combined.'



**United States Holocaust Memorial Museum**

"German sources, however, are more forthcoming. They state unequivocally that 75-80% of Germany's losses were incurred on the eastern front. The implication is that all other contributions added up to a maximum of 20-25%.

"Of this, the Americans might claim 15%, and the British 10%. Western apologists argue that the Soviet Union received enormous logistical supplies from the West, that the Red Army was helped by the western bombing offensive and the war at sea, and that other aspects, from industrial production to intelligence, should not be overlooked.

"Yet the fact remains: fighting is the essential activity in war. And as an adversary the Red Army greatly excelled all its western counterparts. Suffice it to say that in one single operation in 1944, when demolishing the Army Group Mitte in Byelorussia, Marshal Rokossovsky destroyed a collection of Wehrmacht divisions equivalent to the entire German deployment on the western front.

"In fact the D-Day landings would be the sole operation fought by western armies that might scrape into the war's top 10 battles. Not surprisingly, both military and civilian casualties in eastern Europe reached a similar titanic scale. Here one must beware of the notoriously false slogan of '20 [million] Russian war dead.'

"The accepted figure is 27 [million] not 20 [million], it refers to 'Soviet citizens' not to Russians, and includes millions of victims killed by the Stalinist regime during and after the war. Even so, the levels were staggering. The Red Army lost up to 13m, and still managed to prevail...

"In reality, Soviet communism was as hostile to western democracy as it was to fascism. Stalinist practices, however, undermine the entire moral framework within which the allied cause is perceived. It is not possible to maintain that the allies were fighting for untrammelled good if the largest of their members was habitually given to mass murder.

"Before 1941, enough was known about Stalin's concentration camps, purges, show trials and state terror that western leaders had no excuse for ignorance. Yet such was the desperate need for Soviet military assistance that all western suspicions were suspended.

"During the war, there were thousands in London and Washington who had witnessed Stalin's camps and murders. But they were effectively silenced by war censorship, and sometimes by military discipline.

"Officers caught discussing what they had heard about Stalin's crimes were threatened with courts martial. Even Churchill, who had been a strident anti-Bolshevik and who admitted to 'supping with the devil,' warmed to the blandishments of success.

"When victory finally came, very few were willing to count the political and moral cost. At the Nuremberg trials, three categories of criminal conduct were established: crimes against peace (i.e., wars of aggression); war crimes and crimes against humanity. By any reckoning, Stalin's regime deserved to stand trial on all counts.

"It had been expelled from the League of Nations for crimes against peace. While defeating the Wehrmacht, its forces had perpetrated numberless atrocities. And in pursuing policies of mass murder, mass deportation, repressions and ethnic cleansing the Soviet state had manifestly entered the realm of crimes against humanity.

"Yet in the victory euphoria, they need not have feared a public reprimand, let alone a formal accusation. When German defence lawyers at Nuremberg protested on this score, they were cut short by the chairman, Sir Geoffrey Lawrence. 'We are here to judge major war criminals,' he reminded the court, 'not to try the prosecuting powers.'"[\[37\]](#)



**Norman Davies**

Davies, who is not an obscure historian, was certainly asking for trouble. Dawidowicz and another Jewish historian by the name of Abraham Brumberg were mobilized to get him fired. Davies eventually moved to England, where he taught history at the University of London and later became a fellow at Oxford.

Dawidowicz and Brumberg were able to attack Davies precisely because they are the big boss in the Holocaust industry. They do not have to produce historical scholarship. They just have to denounce or dismiss or sometimes attack virtually any individual who does not subscribe to the Holocaust industry.

Albert S. Lindemann declares that Dawidowicz's *War Against the Jews* "must be faulted for the dubious tenor and simplistic nature of its background chapters."

Moreover, though the chapters of her book "may be considered effective" to some, "as scholarship, where balance and insight are the ideals, they fall short."[\[38\]](#) In short, Dawidowicz certainly falls into the category of

Jewish historians who tend to exaggerate in order to support an ideology.

Where does she get her ideology? Let us hear from Dawidowicz herself:

"Our sense of being Jews and therefore being different from non-Jews were nurtured in me and my sister from infancy. We were raised to know that the world was divided into two irreconcilable groups: We and They. They were the non-Jews, who hated us and wished to destroy us. But We will prevail, largely because of our moral virtues and mental endowments."[\[39\]](#)

There is a striking parallel between Dawidowicz and Rabbi Menachem Schneerson. [Rabbi Schneerson](#) postulated before he passed away:

"the soul of the Jew is different than the soul of the non-Jew...The difference between a Jewish and a non-Jewish person stems from the common expression: 'Let us differentiate.'

"Thus, we do not have a case of profound change in which a person is merely on a superior level. Rather, we have a case of 'let us differentiate' between totally different species.

"This is what needs to be said about the body: the body of a Jewish person is of a totally different quality from the body of [members] of all nations of the world ... The difference in the inner quality between Jews and non-Jews is "so great that the bodies should be considered as completely different species.



**Lucy Dawidowicz**

"An even greater difference exists in regard to the soul. Two contrary types of soul exist, a non-Jewish soul comes from three satanic spheres, while the Jewish soul stems from holiness.

"As has been explained, an embryo is called a human being, because it has both body and soul. Thus, the difference between a Jewish and a non-Jewish embryo can be understood....

"the general difference between Jews and non-Jews: A Jew was not created as a means for some [other] purpose; he himself is the purpose, since the substance of all [divine] emanations was created only to serve the Jews.

"The important things are the Jews, because they do not exist for any [other] aim; they themselves are [the divine] aim. The entire creation [of a non-Jew] exists only for the sake of the Jews."

What we are seeing here is that both Dawidowicz and Schneerson drink from the same Talmudic well. It also proves that Dawidowicz was acting as an intellectual Talmudist. Yet she never seemed to think that this "We and They" thesis could be the cause of anti-Jewish reaction throughout the centuries.

This "We and They" dichotomy is pronounced quite vividly in the theological text as well—the Talmud—where the goyim are referred to as sub-human, and the "We" referred to as God's favorite.[\[40\]](#)

How is it that Dawidowicz, who believes that Hitler intended to exterminate all the Jews of the world, never saw that that conflict could may well lie at the feet of the Talmudic reasoning? The answer, of course, is not that difficult.



**David Turner**

Historian Richard B. Bosworth of the University of Western Australia said that Dawidowicz was a staunch Zionist who ended up writing for neoconservative magazines such as *Commentary* and "acting as a spokesperson for conservative and patriotic Jewish-American and Israeli causes."[\[41\]](#)

Virtually no historian of good reputation was able to meet Dawidowicz's standard. A. J. P. Taylor, David Irving, "all Polish historiography, and even Hannah Arendt (for claiming in Eichmann in Jerusalem that some Jews collaborated)—none of these met her standards....In the face of Israel's history, all other nations are mere pretenders."[\[42\]](#)

To sum up, the historical point is still on the table: if a person claims that there was a document showing that it was Hitler's intention to exterminate all the Jews, then that document must be presented. The burden of proof is on the person making the statement.

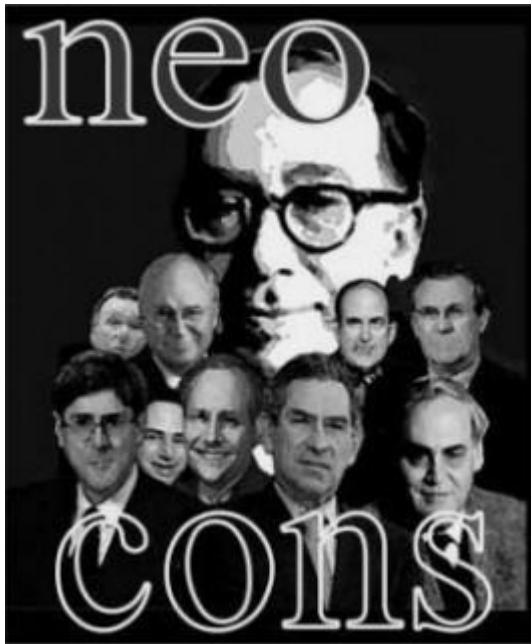
No one should be harassed or arrested for asking for evidence. What is so disheartening is that Jewish revolutionaries jam multiculturalism down your throat but when you try to bring some diversity of opinion into their camps by saying things like, "can I see some evidence for your extraordinary assertion?", you get to be told that you are a wicked person and ought to be put behind bars.

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If there is really a final solution, then we must consider what the neoconservatives/neo-Bolsheviks/Zionists have done in places like Iraq, Afghanistan, Syria, Libya, and now in the Ukraine—and they do not think they owe the world any explanation. When Thomas Friedman of the *New York Times* realized that the world actually knew that Bush went to war on a false pretense, he then went to his ideological platform and said,

"As far as I'm concerned, we do not need to find any weapons of mass destruction to justify this war.... Mr. Bush doesn't owe the world any explanation for missing chemical weapons."[\[43\]](#)

How genius! A war that will cost the American people at least six trillion dollars does not need explanation. A war that has already cost thousands upon thousands of lives both in the Middle and elsewhere need no further investigation.



But if Friedman is able to say things like that because our government has been flooded with "Trotsky's orphans." Jewish historian Murray Friedman wrote:

"When Congress formed the National Endowment for Democracy to spearhead the ideological war against the Soviet Union, Reagan selected Carl Gershman, an ex-leader of the Young People Socialist League (YPLS), to direct it.

"Although it would shortly adopt a hard line in international and national defense matters, The New Republic complained that 'Trotsky's orphans' were taking over the government."[\[44\]](#)

Are those Trotsky's orphans still with us? The answer is a resounding yes. As K. R. Bolton put it in 2010:

*"Trotskyism provided the ideological basis for U.S. foreign policy, orientating U.S. foreign policy as a development from Wilsonian global liberal-democracy to what has become America's 'world revolutionary mission...'*

*From the neo-Trotskyist perspective, dialectically, capitalism became preferable to Stalinism. Capitalism represented a stage towards socialism; Stalinism was an aberration historically.*

*"Trotskyists readily joined with the CIA during the Cold War, and in the post-Cold War world have continued to have an influence, in particular ideologically, as it is now expressed by non-Trotskyists from Ledeem to Reagan and Bush. The ideology has not been repudiated by Obama.*

*"The permanent revolution has been substituted for 'constant conflict,' and 'creative destruction;' Stalinism has been substituted for Islamofascism; Russia has been replaced by the USA as the 'one truly revolutionary country in the world;' and the 'world proletarian revolution' has metamorphosed into the 'global democratic revolution.'"* [\[45\]](#)

Richard Perle wrote in *USA Today* right after the Iraq war, "Relax, celebrate victory." Friedman later discovered that the war indeed turned out to be more disastrous than predicted. Yet instead of blaming the people who proposed perpetual war in the first place, Friedman put the blame on America:

"America broke Iraq; now America owns Iraq, and it owns the primary responsibility for normalizing it. If the water doesn't flow, if the food doesn't arrive, if the rains

don't come and if the sun doesn't shine, it's now America's fault. We'd better get used to it, we'd better make things right, we'd better do it soon, and we'd better get all the help we can get."[\[46\]](#)

Yes, America is an accomplice, but who are the real culprit? Pat Buchanan? Ron Paul? Why didn't Friedman repeat what he had said back in 2003? Friedman told *Haaretz* in 2003 that the Iraq war

*"was disseminated by a small group of 25 or 30 neoconservatives, almost all of them Jewish, almost all of them intellectuals, people who are mutual friends and cultivate one another and are convinced that political ideas are a major driving force of history."*[\[47\]](#)

Right after the war, the media was already manipulating the average American.

"Robert Collier, a *San Francisco Chronicle* reporter, 'filed a dispatch that noted a small number of Iraqis at Firdos, many of whom were not enthusiastic. When he woke up the next day, he found that his editors had recast the story.'

"The published version said that 'a jubilant crowd roared its approval' as onlookers shouted, 'We are free! Thank you, President Bush!'"[\[48\]](#)

[\[1\]](#) Christopher R. Browning, "'Final Solution,'" Israel Gutman, ed., *The Encyclopedia of the Holocaust*, Vol. II (New York: Macmillan, 1990), 488-489.

[\[2\]](#) Peter Longerich, *The Unwritten Order: Hitler's Role in the Final Solution* (Stroud, UK: Tempus, 2003).

[\[3\]](#) Judith Tydor Baumel, *The Holocaust Encyclopedia* (New Haven: Yale University Press, 2001), xvii-xviii.

[\[4\]](#) For a historical study on this, see Sarah Gordon, *Hitler, Germans, and the "Jewish Question"* (Princeton: Princeton University Press, 1984).

[\[5\]](#) The full citation can be found in E. Michael Jones' book, *Jewish Revolutionary Spirit*, 22.

[\[6\]](#) Browning, "'Final Solution,'" 489.

[\[7\]](#) Norman F. Cantor, *The Sacred Chain: The History of the Jews* (New York: HarperCollins, 1994), 345.

[\[8\]](#) Rigg, *Hitler's Jewish Soldiers*, 148.

[\[9\]](#) Lindemann, *Esau's Tears*, 506.

[\[10\]](#) Ian Kershaw, *Hitler, the Germans, and the Final Solution* (New Haven: Yale University Press, 2008), 102.

[\[11\]](#) Irving, *Hitler's War*, xxvi.

[\[12\]](#) Ibid.

[\[13\]](#) Kershaw, *Hitler and the Final Solution*, 55.

[\[14\]](#) Brigitte Hamann, *Hitler's Vienna: A Dictator's Apprenticeship* (New York: Oxford University Press, 1999), 36.

[\[15\]](#) Ibid., 36-37.

[\[16\]](#) Ibid., 37.

[\[17\]](#) Rigg, *Hitler's Jewish Soldiers*, 100.

[\[18\]](#) Ibid., 182.

[\[19\]](#) Ibid., 189-194.

[\[20\]](#) Ibid., 199.

[\[21\]](#) Ibid., 204.

[\[22\]](#) Ibid., 206.

[\[23\]](#) Ibid., 208.

[\[24\]](#) Berben, *Dachau, 1933-1945: The Official History* (Norfolk: Norfolk Press, 1975), 11.

[\[25\]](#) Ibid., 181.

[\[26\]](#) Rigg, *Hitler's Jewish Soldiers*, 177.

[\[27\]](#) Peter Fritzsche, *Life and Death in the Third Reich* (Cambridge: Harvard University Press, 2008), 187.

[\[28\]](#) David Irving, *Hitler's war*, viii.

[\[29\]](#) Ian Kershaw, *Hitler, the Germans, and the Final Solution* (New Haven, CT: Yale University Press, 2008), 96.

[\[30\]](#) David Turner, "From Anti-Judaism to Anti-Semitism: The Age of Reason," *Jerusalem Post*, March 29, 2012.

[\[31\]](#) David Turner, "Chapter One: A Christian Introduction to Christendom's Jewish Problem," *Jerusalem Post*, April 4, 2014.



[32] David Turner, "Holocaust Remembrance as Holocaust Denial," *Jerusalem Post*, January 30, 2012.

[33] David Turner, "Anti-Judaism in the Gospels, The Draft Book, Part 3," *Jerusalem Post*, June 5, 2011.

[34] Bruce Thornton, "Harvard Promotes the Palestinians' Slow-Motion 'Final Solution,'" *FrontPageMag.com*, February 8, 2012.

[35] See Gordon, *The "Jewish Question"*, chap. 4.

[36] Dawidowicz, *War Against the Jews*, xvii.

[37] Norman Davies, "Russia: The Missing Link in Britain's VE Day Mythology," *Sunday Times*, May 1, 2005.

[38] Lindemann, *Esau's Tears*, ix-x.

[39] Quoted in Richard J. Bosworth, *Explaining Auschwitz and Hiroshima: Historians and the Second World War, 1945-1990* (New York: Routledge, 1993), 89.

[40]

[41] Ibid., 89-90.

[42] Ibid., 90.

[43] Quoted in Greg Mitchell, "11 Years Ago Today: Media Coverage of the Fall of Baghdad Suggested 'Mission Accomplished,'" *The Nation*, April 9, 2014.

[44] Murray Friedman, *The Neoconservative Revolution: Jewish Intellectuals and Public Policy* (Cambridge: Cambridge University Press, 2005), 153.

[45] For further study, see for example K. R. Bolton, "America's 'World Revolution': Neo-Trotskyist Foundations of U.S. Foreign Policy," *Foreign Policy Journal*, May 3, 2010.

[46] Quoted in Greg Mitchell, "New Surge in Death and Violence in Iraq—Eleven Years After We Took Baghdad," *The Nation*, April 8, 2014.

[47] Ari Shavit, "White Man's Burden," *Haaretz*, April 4, 2003.

[48] Mitchell, "11 Years Ago Today: Media Coverage of the Fall of Baghdad Suggested 'Mission Accomplished,'" *The Nation*, April 9, 2014.

<http://www.veteranstoday.com/2014/04/11/final-solution-or-inner-historian-incest-part-iv/>

## David Cole/Stein, Michael Shermer, Holocaust Denial, and Mystery Religions

By [Jonas E. Alexis](#) June 29, 2014



Michael Shermer and David Cole/Stein

**The Sexual allegations seemed to have been a devastating highlight in Michael Shermer's career as a self-proclaimed skeptic, particularly when people like David Cole (now David Stein) were observing the passing scene.**

Cole, who was a flaming Holocaust revisionist in the late 1980s and 1990s, disappeared for a while and renounced his Holocaust views due to death threats from Jewish organizations and groups like the Jewish Defense League, founded by Jewish terrorist Rabbi Meir Kahane.<sup>[1]</sup>

Kahane was replaced by Irv Rubin, who became the chairman of the organization. Rubin, like Kahane, had an appetite for terrorist activity and was quickly charged for getting involved in terrorist activities, including the killing of Alex Odeh, the local chairman of the [pro-Palestinian American-Arab Anti-Discrimination Committee](#) and a decent man.<sup>[2]</sup> We are also told that

"On December 12, 2001, Irv Rubin, JDL Chairman, and Earl Krugel, a member of the organization, were charged with conspiracy to bomb private and government property.

"The two allegedly were caught in the act of planning bomb attacks against the King Fahd Mosque in Culver City, California and on the office of U.S. Representative Darrell Issa, who is Arab-American.

"The two were arrested as part of a sting operation after an FBI informant named Danny Gillis delivered explosives to Krugel's home in L.A."

To make a long story short,

"In November 2002, while imprisoned at the Metropolitan Detention Center in Los Angeles awaiting trial, Rubin slit his own throat and then tumbled off an 18- to 20-foot balcony. He had been threatening suicide in the days before.

"The injuries from the fall resulted in his death at Los Angeles County General Hospital several days later."



Meir Kahane

In return for his life, Cole confessed his Holocaust sins to Rubin, wrote a letter of apology, and paid his dues. Shortly thereafter, the JDL posted Cole's letter on their website, [which read in part](#):

"This statement is given in an attempt to set the record straight about my current views regarding the Holocaust and Holocaust denial. As anyone who follows the subject of the Holocaust denial knows, from 1991 until 1994 I was well known in the movement as a Jewish Holocaust denier (a self-described 'revisionist').

"For the last three years I have no longer been associated with this movement, having realized that I was wrong and that the path I was taking with my life was self-destructive and hurtful to others.

"I have spent the last few years in silence on the subject of my time with the denial movement, a silence caused mainly by my shame at what I had done with my life and my desire to distance myself from that life...

"I would like to state for the record that there is no question in my mind that during the Holocaust of Europe's Jews during World War Two, the Nazis employed gas chambers in an attempt to commit genocide against the Jews.

"At camps in both Eastern and Western Europe, Jews were murdered in gas chambers which employed such poison gases as Zyklon B and carbon monoxide (in the Auschwitz camp, for example, the gas chambers used Zyklon B). The evidence for this is overwhelming and unmistakable.

"The Nazis intended to kill all of the Jews of Europe, and the final death toll of this attempted genocide was six million. This atrocity, unique in its scope and breadth, must never be forgotten.

"During my four years as a denier, I was wracked with self-hate and loathing, a fact that many of my critics were quick to point out. Indeed, this self-hatred was obvious to most, but I was too blind to see it.

"The hate I had for myself I took out on my people. I was seduced by pseudo-historical nonsense and clever-sounding but empty ideas and catch-phrases.

"When my eyes were finally opened, thanks to several good, kind friends who refused to give up on me even at my worst, I was horrified by what I had done.

"My instinct was to flee and never look back, but I now understand that I owe it to the people I wronged to make a forceful repudiation of my earlier views.

"I also owe a very large apology, not only to the many people I enraged, and to the family and friends I hurt, but especially to the survivors of the Holocaust, who deserve only our respect and compassion, not re-victimization...

"And just as I must set the record straight concerning my views, it is also incumbent on me to set the record straight regarding the video "documentaries" and media appearances I did from 1991 to 1994.

"These 'documentaries' are merely videotaped garbage filled with self-hatred and pseudo-intellectual nonsense. My 'media appearances' were nothing but an embarrassment.

"My glazed look, specious reasoning, and talking-in-circles during my talk show appearances would have hopefully alerted any astute viewers that this was a man not in touch with reality.

"It has been brought to my attention that Bradley Smith is still using one of my videos in advertisements he is running on college campuses.

"Therefore, I would like to make these additional points: This video is being advertised without my consent, and I denounce this video as being without worth. Bradley Smith is no historian, and denial is no 'historical field.'

"Students on college campuses should look elsewhere to find out about the Holocaust. To these students I would say, look to books like Hilberg's 'Destruction of the European Jews,' Yahil's 'The Holocaust,' and Dawidowicz's 'War Against the Jews' for correct information.

"If your school library doesn't stock these books, have them order copies. Do not pay any attention to any 'David Cole' videos, except to rightly denounce them as frauds."

Rubin, finally, was relief and thought that he achieved victory. And for more than ten years, Cole was nowhere to be found in Holocaust revisionist circles. People were disappointed precisely because they looked up to him.

Cole seems to compare his case with Galileo, whom he believed was forced to confess his astronomical sins[3]—a purely fictitious claim.[4]



**The late JDL chief  
Irv Rubin**

In any event, Rubin died in 2002 in jail while "awaiting trial on charges of conspiracy to bomb private and government property."

By 2013, Cole seemed to have realized that he was purged and cleansed from his Holocaust sins. "I haven't changed my views," he told the *Guardian*. "But I regret I didn't have the facility with language that I have now. I was just a kid." He continued,

"For 15 years I have been David Stein. Now the genie is out of the bottle. I'm done. I'm finished. I'm not going to try to remain as David Stein." [5]

Cole, who is now 45, continued,

"My friends are horrified. They rang and emailed to ask if it really was me. The Hollywood types are the ones hurting the most right now because they could be harmed by this. I'm feeling a certain amount of guilt." [6]

Cole had been working in Hollywood, and when some people in the industry realized that it was that Jewish boy who was causing trouble in the early years, they almost wet their pants. One entertainment industry declared,

"When people found out it was, 'Oh my God, get the fuck away from him.' There was debate about whether everyone would look guilty by association. The reason we were all so pissed at him is it plays into every horrible stereotype about the right." [7]

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**Cole came** out with the publication of *Republican Party Animal*, in which he has a long chapter about his strange relationship with Michael Shermer.

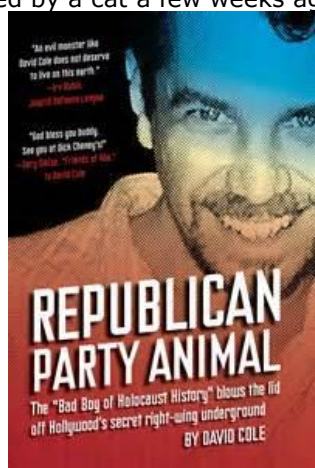
Shermer is trying his best to ban the book from circulation, which is quite strange for a person who superficially styles himself a skeptic. Cole [says that that Shermer](#)

"got his lawyers to serve my publisher with a demand to 'refrain from publishing or distributing' my book! This is a man who slams religious institutions for stifling free inquiry and suppressing facts. And he wants to ban a book.

"Oh, and one other thing...along with the "cease and desist" order the lawyers sent to my publisher, they sent me one as well, with a pre-written statement of

recantation that I was supposed to read publicly on Youtube....

"Anyway, Mikey's law firm was no match for me. In a matter of hours, they retreated like that mangy dog that got its ass kicked by a cat a few weeks ago."



Shermer feels threatened for good reason because Cole, in the early days, recorded much of his conversation with Shermer, in which Shermer actually made some stunning admission about Holocaust revisionism.

But before we get into this, it must be pointed out in passing that last year Cole decided to contact Shermer about the rape accusations precisely because Shermer deliberately accused Cole of being a racist in order to literally destroy Cole's revisionist ideas. Cole wrote to him saying,

"Hi Mike,

"It's the guy you never get tired of attacking, David Cole. I've been keeping up with this whole rape accusation thing, and, of course, I have no special knowledge beyond what I've read. But, and here's the reason I'm writing to you...

"Has this experience...made you any more sympathetic, or perhaps given you a bit more empathy, regarding the things you said about me? How you branded me a 'racist' (the modern equivalent of calling someone a 'witch'). How you admitted you lied. And how you refused to retract your accusation even after admitting you lied.

"So I'm interested in asking you if your current dilemma has perhaps birthed in you some small regret for having lied about me. I have no knowledge of the truth or lack thereof regarding the accusations made against you. If they're true, there is no punishment that is too harsh for you.

"But if they're false, well...it kinda stinks having folks print lies about you, huh? Is this a 'chickens coming home to roost' moment for Dr. Michael Shermer?"

Shermer responded,

**"Thank you for the frank and forthright letter. To cut to the chase and answer your question, yes the libelous and defamatory comments being made about me has [sic] made me more sympathetic and understanding to how I have interacted with creationists, Holocaust revisionists, New Age gurus like Deepak Chopra, and others..."**

**"I don't think you are a racist David, and I'm sorry for the things I said about you. So yea David, the chickens have come home to roost, so please accept my apology for some of the things I said about you."**<sup>[8]</sup>

Shermer has made thousands of dollars in books misrepresenting people, but in secret he is apologizing to his critics. Listen to what he says in *Why People Believe Weird Things*:

"Christian apologetics is filled with tautologies: *Is there a God? Yes. How do you know? Because the Bible says so. How do you know the Bible is correct? Because it was inspired by God.* In other words, God is because God is."<sup>[9]</sup>

Sounds like Shermer has been reading comic books and using them as a basis for his source. He certainly did not cite any serious thinking Christian who believes this, and surely he would not even attempt to scholarly interact with people like Peter van Inwagen, Alvin Plantinga, William Lane Craig, Richard Swinburne, Robert Merrihew Adams, John C. Polkinghorne, Stephen M. Barr, Mortimer J. Adler, among others.

The easiest way to ridicule your opponent is to apply a cartoonish version to his position and go after it like a bull that sees a red handkerchief.

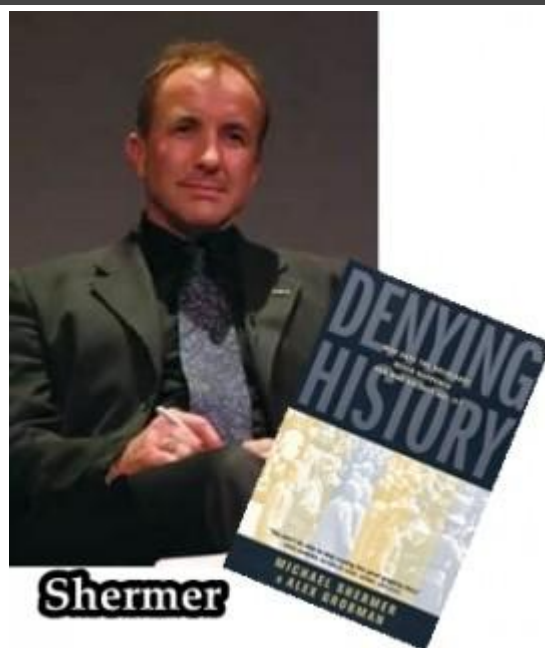
[youtube TqANWuXQ3Z0]

***Denying History*** was already a bad and silly book, and I simply was appalled to read some of the argumentations presented.<sup>[10]</sup>

What was so amazing was that some people took those arguments seriously, which showed that those people have never been exposed to serious argumentation.

But if Cole is right about Shermer, then *Denying History* is perhaps the greatest joke in the history of Holocaust studies—probably much worse than Daniel Jonah Goldhagen's *Hitler's Willing Executioners* and more recently *The Devil That Never Dies*.

But the commonality between both Goldhagen and Shermer are quite striking: Goldhagen wanted to sue people like Ruth Bettina Birn for documenting that Goldhagen forged some of his sources, and Shermer wanted to sue Cole for largely recording Shermer's own words and then reproducing them in his book.



**Shermer and Cole** got in touch about Holocaust discussion in 1993, shortly after Cole's appearance on the Motel Williams Show, during which both Cole and



Mark Weber of the Institute of Historical Research defended a number of [revisionist positions](#).

Cole wrote that Shermer "was impressed by my knowledge on the subject, and he wanted to dive head-first into the issue." Shermer specifically got in touch with Cole because Shermer really thought that Holocaust revisionism would boost the readership of *Skeptic* magazine and move his career to a new height. Cole writes,

"After getting the chance to hear my views one-on-one, and after I shared some of my private documents, he was ecstatic.

"He felt that this topic, Holocaust revisionism, would be the golden goose with which *Skeptic* could lay eggs all over the humiliated face of the rival *Skeptical Inquirer*. From a letter dated December 28, 1993 [which is quoted in part here]:

"We are, by the way, planning a print run ten-times as [sic] normal size for this issue (from 6,000 to 60,000) because I believe the subject is timely enough to justify a broader marketing of *Skeptic*. Thus what we are doing takes on even more significance.

**"Another disturbing fact I have encountered is the unwillingness of my fellow historians to debate you in the media. They do not wish to appear on television or on the radio in a 'debate' or 'split-screen' format because it might look like you have a legitimate position to debate.**

**"We do not feel this way at *Skeptic* and, in fact, it is our job to investigate extraordinary claims and confront them head-on in public debate. Thus, if you receive media calls in which they are looking for someone to debate you it would be acceptable if you gave them our number."**

Sure enough, Cole got Shermer on the *Phil Donahue Show*, and things did not go well.

But weeks before the show, Cole told Shermer point-blank:

"But here's my concern; you've only been studying this issue for, maybe, three months, at most. It's been my entire life for five years. How exactly do you plan to debate me?"

Shermer responded, "I'm just going to have to cram a lot of reading into the next few weeks." Cole:

"I have a better idea. Let me make a proposition. I will write out for you every single point I'll bring up on the show. Basically, I'll show you my hand. Now, you've got contacts who would never speak to me, never take my call. But they'll talk to you.

"Especially if you tell them that you're going up against Cole on national TV, and you need some ammo. So what do you say? I give you every point I'll make on the show, and you take those points to every mainstream Holocaust historian, and you get the ammo to demolish me. Deal?"

"Deal," was Shermer's response. Here is Cole's account of what happened next:

"The next day, I faxed Shermer the points, which I had written as questions, to make them less threatening to the historians Shermer was going to contact. Anything I might talk about on the show would be from that list.

"Shermer was true to his word, not out of some innate sense of honesty, but because he didn't want to look bad on TV by not having answers to my questions.

"He showed them to Michael Berenbaum (then-director of the U.S. Holocaust Memorial Museum and its research

institute), Sybil Milton (senior historian at the United States Holocaust Memorial Museum) Henry Friedlander (a Holocaust survivor who, for a quarter of a century, taught history in the Department of Judaic Studies at the City University of New York), and Alex Grobman (founding editor-in-chief of the *Simon Wiesenthal Annual*. "NBC flew us to New York on the same plane, and we stayed at the same hotel....We had dinner together that night, to discuss the show. I asked him the results of his attempts to get Berenbaum, Milton, Friedlander, and Grobman to address my points.

"Michael told me, bluntly, that they were unable to address them all. In fact, he said, these foremost 'experts' seemed stymied by the issues I raised regarding Auschwitz and Majdanek."

Shermer told Cole that he would tell the truth on the show, but things changed swiftly.

According to Cole, right before the show, Phil Donahue had a private meeting with Shermer and he soon realized that Shermer was not able to show that revisionism was just historical fiction.

Throughout the show, Shermer tried mightily to make a case, but even Donahue, who railed against Shermer prior to the show, was himself a little frustrated.

"I would hope that there would be some room for a full and enthusiastic response to these kinds of statements [revisionism] made by folks in the spirit of free speech," he said.

"It seems to me that those who died in the hand of anti-Semites and dictators and fascists, the memory of those people would be honored by a vigorous rejoinder [and] inquiry. So that's what confuses me about why we don't have more informed people [and] tell the truth about this."



Shermer mightily tried to regain ground with no success and then shifted the burden of proof.

"The burden of proof is not on us to prove the Holocaust happened," Shermer declared. "That's been happening for fifty years. We've established that. The burden of proof is on them to prove that it didn't happen."

How has the Holocaust been happening for fifty years? Well, Shermer tells us that Holocaust historians base their arguments on key foundations: a convergence of evidence made by eyewitnesses, documents, photographs, and physical evidence. [\[11\]](#)

Yet Shermer never tells his readers that there was a "convergence of evidence" showing that people were gassed at Belsen, Dachau, and other places; there was a "convergence of evidence" showing that the Nazis used Jewish fat to make soap. Alleged eyewitnesses were

summoned, supposed documents were used, photographs were forged, and physical evidence was fabricated.

Those claims were made by a wide range of Jewish organizations, including Simon Wiesenthal. These stories, particularly the soap story, spread like wildfire in Poland, Slovakia, and even Germany.

This was so popular that "by July 1942 rumours were rife all over Eastern Europe that Jews were killed in great numbers and 'boiled into soap.'"[\[12\]](#)

Now no serious Holocaust historian believes those stories. They were first challenged by people labeled "deniers," some of whom were persecuted for challenging accepted dogma.

[youtube VUjRIcgtz2Y]



Alex Odeh

**To make** a long story short, Shermer and his co-author wrote *Denying History*, but behind closed doors, Shermer was apologizing to Cole and others about what he wrote. On the *Phil Donahue Show*, Shermer declared that Holocaust historians were trying to answer Cole's questions, but in private Shermer admitted point-blank that those "experts" were remarkably "ignorant" about those issues.

"After having learned that neither Sybil Milton, Henry Friedlander, Michael Berenbaum, or Alex Grobman could address any of my points regarding the gas chambers, Sherm got even worse news post-Donahue when he interviewed Raul Hilberg and berenbaum at length, on tape (he supplied me with the transcripts).

"Hilberg flat-out stated that British-obtained 'confession' of Auschwitz Commandant Rudolf Hoess was written by the Brits in English, with absolutely no input from Hoess, who was tortured into signing a document he was completely unfamiliar with, and which he could not read. 'He didn't even know what was in it,' Hilberg admitted, 'but he signed it. They forced him to sign it anyway.'

"And Berenbaum? He admitted that he hadn't examined, *not once*, the 'gas chamber' evidence in his own museum."[\[13\]](#)

Yet in books and articles published by *Skeptic*, Shermer tells a completely different story about Holocaust revisionism. Once again, Cole confronted Shermer on this very issue and recorded the conversation.

**Cole:** "That part [in Shermer's article] where you claim I was in the wooden not the brick building during my investigation, makes me look stupid, like I didn't know wood from brick."

Shermer: "Well, It sorta came down to, that was the final segment of the article that needed to be done, and, uh, uh, with, with like, one night to go, uh, and, and that was, the best I could do."

**Cole:** "What do you mean, the best you could do?"

Shermer: "That was the best I could do to answer your questions. Either that or leave them out entirely, which I didn't want to do."

**Cole:** "But you realize though, at this point, that that wasn't the wooden barrack that I was in. You realize that we're talking about the brick building and not the wooden barrack."

Shermer: "Yeah."

**Cole:** "And you know that I could have told you that, if you'd just asked me."

Shermer: "Right. Well, I didn't."

**Cole:** "[laughs] So if you were going to mention my work, you had to put something in there..."

Shermer: "Yes..."

**Cole:** "as a kind of an answer..."

Shermer: "Yes..."

**Cole:** "...even if you yourself don't really think it's a legitimate answer."

Shermer: "At the time I wrote it, that's what I was thinking."

**Cole:** "Just so we're clear, because we have talked about these things before, you do realize that that really isn't an answer to my question."

Shermer: "Right."

**Cole:** "Well, isn't there anything better you could have done?"

Shermer: "Well, I couldn't get any other answers, from anybody. On those questions."

**Cole:** "Well, couldn't you have said, 'Cole's questions, while not necessarily leading to the conclusion Cole has made, are still as of yet unanswered?'"

Shermer: "Well, you should say that."

**Cole:** "But I'm askin', maybe you could have said that."

Shermer: "Yeah, yeah I could have."

**Cole:** "You say [in the article], 'revisionists like Weber, Zundel, Irving, Cole, and Smith have tried to convince me they are not racists and have no political agendas, but they have been contradicted from within their own ranks.' But then you don't go on to explain anything, any kind of 'contradiction,' about me, even though you just included me in that grouping."

Shermer: "Yeah, I was sorta lumping everyone I had covered in the article..."

**Cole:** "but that's not fair to me."

Shermer: "Yeah, that's true. That's right."

**Cole:** I mean, you don't think I'm racist..."

Shermer: "No, I don't."

**Cole:** "But, you do understand that that might give the impression I am, for people who read it who don't know me..."

Shermer: Yeah, yeah...it would."

**Cole:** "I mean, honestly, that's not really fair to me, is it?"

Shermer: "I would agree."

**Cole:** "You yourself didn't find some kidn of solution to my question about the small levels of Zyklon B traces in

the 'homicidal' gas chambers as opposed to the [high levels of traces in] the delousing ones."

Shermer: "Not really, no."

**Cole:** "So you still couldn't really find any answers for that."

Shermer: "Right."

**Cole:** "But you didn't pass that on to your readers."

Shermer: "Well, again, David, it was not my goal to make you look good."

**Cole:** "At the very least, you can say that my questions about the [gas chambers] forensic issue have not really been answered yet."

Shermer: "I would say that's true. I don't know that there aren't answers, I just know that I haven't been able to get them."

**Cole:** "From any of the people you've asked."

Shermer: "Right."

**Cole:** Maybe they have them [answers], and just chose not to tell you."

Shermer: "No, I mean, Grobman sent 'em off, I sent 'em off, I haven't heard anything back in writing. When I had talked to Sybil Milton, she was very short, uh, with me, very busy, same as Henry [Friedlander]. Now Berenbaum, I think doesn't, I'm sure he doesn't know. I think his knowledge is limited, from what Grobman has told me about Berenbaum, he's kind of on the weak end of the top scholars...I don't want you to get made, because you are, but..."

The conversation went on and on, but you get the point. Cole has also put some of the recording conversations online, during which Shermer admits that he deliberately misled his readers into thinking that Cole was a racist.<sup>[14]</sup>

Shermer continues to propound the same old game even in his new book *The Believing Brain*. He writes that David Irving had a slogan which basically says, "no holes, no Holocaust." Shermer showed no citation and no source.

When I contacted Irving and pointed this to him, he wrote back and said he never said it. Irving said in reply: "He is confusing me with Robert Faurisson. He says that. That is his catch phrase. I will defend or comment on what I say in talks, I don't have to defend others."



I contacted Shermer to find out where he got the citation, but he said it probably came during one of Irving's talks. I also pointed out to him what Irving said, but that did not stop him from repeating the same straw man in *The Believing Brain*.

So here is how Shermer reasons against some of his opponents: put a dumb label on them and then attack that label accordingly.

Shermer knows very well that he would immediately fail a logic class if he even dares to use that kind of argumentation. But that does not stop him from misleading his readers. Why?

Well, that's how you make money and become famous these days. Listen to what he said about Irving:

"David Irving, for example, claims that there are no holes in the roof of the gas chamber at Krema 2 at Auschwitz-Birkenau. So what? So plenty, he says.

"No holes in the roof of the gas chamber at Krema 2 means that the eyewitness account of SS guards climbing up on the roof and pouring Zyklon-B gas pellets through the holes and into the gas chamber below is wrong, which means that no one was gassed in Krema 2, which means that no one was gassed at Auschwitz-Birkenau, which means that no one was gassed at any prison camp, which means that no Jews anywhere were systematically exterminated by the Nazis."<sup>[15]</sup>

The astonishing fact is that Shermer has cited many of Irving's books, which means that he is at least familiar with the citations and the claims made in those books! Irving admits that many Jews died in Nazi Germany, and the six-million figure is a completely different issue.

In short, Shermer deliberately put words into Irving's mouth and then attack them. Can a serious person take Shermer seriously here?

[youtube 5UnK0R62-yg]



**Christopher Hitchens**

**If Shermer** has problems with the claims that no one has yet to prove that Jews were gassed, he should have also attacked the late Christopher Hitchens.

Hitchens made it clear in the *L.A. Times* that "there were no gas chambers or extermination camps on German soil, in other words, at Belsen or Dachau or Buchenwald." Even Raul Hilberg told Hitchens, "Look, David Irving has made me go back and look at things again. David Irving has made me reexamine things I thought I knew for sure. David Irving has made me go over some ground, ask me how I know things, and I welcome this kind of challenge."

Hitchens continued,

"I also became aware, through conversations with Deborah Lipstadt, Christopher Browning and other 'mainstream' writers on the subject, that there was a 'grey area' of what might be called Holocaust mythology: an area where it had to be admitted that certain long-held beliefs were in error."<sup>[16]</sup>

Yet in published books, those authors and so-called experts never mention those "grey area."

For example, in published works, Browning maintains that the Nazis wanted to exterminate "every Jew of Europe," and this policy was "initiated by Adolf Hitler in the summer of 1941 in the euphoria of his greatest successes and his seemingly imminent victory over the Soviet Union..."<sup>[17]</sup>



The evidence? Browning simply leaves his readers completely adrift. As we have seen in previous articles, it is crazy to postulate that Hitler wanted to exterminate every Jew in Europe; there were thousands upon thousands of [Jews in Nazi Germany](#).

Furthermore, I wonder if Shermer is willing to call Hitchens a Holocaust denier, an anti-Semite, or even a crook for saying the following:

"The Holocaust has become a secular religion, with state support in the form of a national museum."[\[18\]](#)

Hitchens went so far as to say that David Irving

"is in fact not a 'denier,' but a revisionist, and much-hated by the full-dress 'denial' faction. The pages of Goebbels, as in his books on Dresden, Churchill and Hitler, contain some highly important and damning findings from his work in the archives of the Third Reich."[\[19\]](#)

It seems that saying things like these would invoke cries of anti-Semitism, but Hitchens moves on to say that his mother's family was of German and Polish Jewish descent and his wife's family produced an Auschwitz survivor.

Foreseeing that this preface would ease his statements, Hitchens further declared, "I look forward to a time when I won't feel any need to mention this."[\[20\]](#)

Hitchens continued, implying that it was "revisionists" who first made it clear that 1) there were no gas chambers at Belsen or Dachau or Buchenwald; 2) the Nazis did not turn Jews into soap; and 3) Rudolf Hoess' "confession" "was extracted by force."

If a person wants to remain a serious historian, he has to abide by these historical facts now recognized by World War II historians.

If Shermer is not willing to call Hitchens a denier, why in the world is he labeling Irving a denier for saying the same thing that Hitchens is saying?

No reasonable and thinking person should take Shermer seriously. And I have no intention to plunk down the money and buy his next book because they are largely worthless when it comes to intellectual honesty and serious scholarship.

Perhaps it is time for him to grow up, leave the show business behind, and get serious about doing solid research. His *Believing Brain* "synthesizes thirty years of research to answer the question of how and why we believe what we do in all aspects of our lives."[\[21\]](#)

Yet after thirty years of research, Shermer could not even produce a coherent argument in his book. Perhaps he was right to warn that "Beliefs come first, explanations for beliefs follow."[\[22\]](#)

Throughout his book, Shermer put a heavy emphasis on evolutionary psychology, which he believes has uncontested evidence. But evolutionary biologist Jerry Coyne is not impressed. Some of the arguments propounded in evolutionary psychology, Coyne tells us, are "not science, but advocacy."

Those evolutionary psychologists, he continued, "are guilty of indifference to scientific standards. They buttress strong claims with weak reasoning, weak data, and finagled statistics...[and] choose ideology over knowledge." Coyne moves on to say,

"Freud's views lost credibility when people realized that they were not based on science, but were actual ideological edifice, a myth about human life, that was utterly resistant to scientific refutation...Evolutionary psychologists are now building a similar edifice. They,

too, deal in dogmas rather than propositions of science."[\[23\]](#)

Other atheist scientists such as Massimo Pigliucci and Dan Agin have the similar problems with many of the theories in evolutionary psychology.[\[24\]](#)

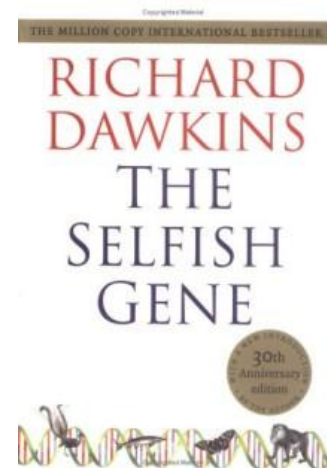
Shermer, who pretends to approach any issue with a skeptical doubt (except his own cherished belief), declared,

"For a materialist such as myself, there is no such thing as 'mind.' It ultimately reduces down to neurons firing and neurochemical transmitter substances flowing across synaptic gaps between neurons, combining in complex patterns to produce something we call mind but is actually just brain."[\[25\]](#)

When you ask Shermer the evidence for this, we hear things like, "That's the principle of reductionism that is such an integral part of science."[\[26\]](#)

The scientific evidence is unavailable, but Shermer believes this axiomatic premise anyway—and that is science! Let it be noted in passing that a number of scientists and philosophers have abandoned that dogma because it lacks coherency and logical consistency.[\[27\]](#)

In a nutshell, Shermer's brain is doing his thinking. His brain is actually the hero of the plot. If it tells him to proposition a woman while his husband is elsewhere in the same room, Shermer cannot resist that lustful temptation. For him, it seems that chasing after women's skirts is much more alluring than controlling his sexual appetite and erotic calculus.



Furthermore, the argumentation as proposed by Shermer and others here is a complete mess. Dawkins for example emphatically declares in his popular book *The Selfish Genes*:

"We are survival machines, robot vehicles blindly programmed to preserve the selfish molecules known as genes."[\[28\]](#)

Yet we are told that in the same book that

"We have the power to defy the selfish genes of our birth and, if necessary, the selfish memes of our indoctrination..."

"We are built as gene machines and cultured as meme machines, but we have the power to turn against our creators. We, alone on earth, can rebel against the tyranny of the selfish replicators."[\[29\]](#)

We? Can robots defy the selfish genes of their birth?

This materialist ideology simply does not work, most specifically when it is applied to other areas such as music, literature and art—both ancient and modern.[\[30\]](#)

**Finally, Shermer** brings an issue in *The Believing Brain* that merits a response, since this has sprung up in a number of internet websites. He writes, "Virgin birth myths likewise spring up throughout time and geography. Among those alleged to have been conceived without the usual assistance from a male were Dionysus, Perseus, Buddha, Attis, Krishna, Horus, Mercury, Romulus, and, of course, Jesus. "Consider the parallels between Dionysus, the ancient Greek god of wine, and Jesus of Nazareth. Both were said to have been born from a virgin mother, who was a mortal woman, but were fathered by the king of heaven; both allegedly returned from the dead, transformed the idea of eating and drinking the flesh and blood of the creator, and both were said to have been liberator of mankind. "Resurrection myths are no less culturally constructed. Osiris is the Egyptian god of life, death, and fertility, and is one of the oldest gods for whom records have survived..." Widely worshiped until the compulsory repression of pagan religions in the early Christian era, Osiris was not only the redeemer and merciful judge of the dead in the afterlife, he was also linked to fertility and, most notably, the flooding of the Nile and growth of crops."[\[31\]](#) How interesting that Shermer did not cite the primary sources for these fraudulent assertions. The impression he seems to give here and elsewhere in the book is that Christianity seems to have borrowed much of its ideas from mystery religions.

These ideas have been made popular in a slightly different tone on the internet, specifically with the movie called *Zeitgeist*. Nothing could be further from the truth. Osiris for example was the son of Nut, the sky-goddess, and Geb, the earth-god. Nut was an adulterer and was formerly the wife of the Sun. While Osiris was inside Nut's womb, he fell in love with his sister Isis, with whom he had sexual intercourse and produced a child named Horus. Nut also had other offspring, whose names were Nephthys, Set, etc. After their birth, Osiris again had sexual intercourse with Nephthys, the wife of his brother, Set. Filled with anger and rage, Set ended up drowning Osiris in the Nile River and cutting him into 14 pieces. Isis found the pieces but could not find the last one, Osiris's sexual organ. As a result, she reconstructed it with pieces of wood and began to have sexual

intercourse with him. The mythological story goes on and on. Likewise, Dionysus was the Greek god of wine and revelry, madness, and ecstasy, which also encompasses religious dance and, according to Herodotus, demon possession.[\[32\]](#) Dionysus, according to mythology, also had a sexual relationship with Zeus and eventually died. Zeus was a masturbator and ended up spilling his seed on the side of a mountain, which became a pomegranate tree, and which gave birth to Attis. Nearly all the gods had some form of sexual infatuation, including Buddha's mother, Horus, Jupiter, Mercury, and even Krishna. Silvia for example was raped by Mars, and Attis' mother got pregnant by a dismembered penis of Adgistis.[\[33\]](#) Attis was sexually promiscuous and unfaithful to his lover, who eventually drove him completely insane. In the process, he castrated himself and bled to death. Here's what the Apostle Paul says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils, Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" (1 Corinthians 10:20-22). Moreover, when Paul was on top of Mars' Hill, when he mentioned the resurrection to the pagan philosophers, "some mocked, and others said, We will hear thee again of this matter" (Acts 17:32). As one writer has pointed out, they could have just said something like, "This sounds like the stuff we have read from Homer and others. No difference." Christians, from the first century and all the way to the fourth century, were killed, tortured, decapitated, thrown to the lions, for believing in monotheism and were even called "atheists" for rejecting the very essence of the Osiris-Dionysus-Bacchus and pagan worship, and now we are being told that they got their ideas from mystery religions! Ancient historian Manfred Clauss of the Free University of Berlin argues that it does not make any sense to interpret the mystery religions "as a forerunner to Christianity." He adds, "Mithraism was an independent creation with its own unique value within a given historical, specifically Roman, context."[\[34\]](#) Likewise, scholar of antiquity Edwin M. Yamauchi argues that Mithraism could not have influenced Christianity in any theological or historical context for the very reason that Christianity is older than Mithraism and the texts for Mithraism are dated after A.D. 140. Moreover, what is made available to scholars is only dated from the second, third, and fourth centuries A.D. In a similar vein, other scholars and archeologists such as Richard Gordon declare that the story of Mithraism was not popular until the reign of Hadrian! In other words, the historical evidence for mystery religions in first-century Palestine is non-existent. In addition, mystery religions were secret cults and operated within two basic principles: "The injunction to silence, intended to prohibit ritual details from reaching the outside world; and the promise of salvation to the initiates."[\[35\]](#)

In other words, they were forerunners of Freemasonry. Yet both Jesus and many of his disciples, when they were on trial, declared that they did nothing in secret (John 18:20; Matthew 10:26-27; Acts 26:26). In the words of Oxford scholar E. J. Yarnold,

"The fervor with which historians used to detect wholesale Christian borrowings from the Mithraic and other mysteries has now died down."

In a similar vein, Oxford historian Robin Lane Fox denounced those who draw parallels between Christianity and pagan religions as irresponsible.<sup>[36]</sup> Others scholars such as L. Patterson and Gary Lease have made similar remarks.

Interestingly enough, the idea that Christianity borrowed from pagan religions was started by none other than Richard Reitzenstein (1861-1931), a German Jewish classical philologist who started the History of Religions School in Germany.

Then the idea began to mutate in the minds of other Jewish scholars such as Hugh J. Schonfield who wrote *Those Incredible Christians*. Then it progressively migrated into a book that is known only to scholars named *The Golden Bough*, by James Frazer (1854-1941).<sup>[37]</sup>

Then popular authors began to adopt the idea and spread it into the cultural landscape. Timothy Freke and Peter Gandy's *The Jesus Mysteries* and Tom Harpur's *The Pagan Christ* are classic examples.

Yet the story became even problematic for those mythicists when their theories are confronted with a core historical claim. Noted historian of antiquity T. N. D. Mettinger, responding to these allegations, declared, "There is, as far as I am aware, no prima facie evidence that the death and resurrection of Jesus is a mythological construct, drawing on the myths and rites of the dying and rising gods of the surrounding world."

Moreover, the mythicists' comparison between Christianity with Mithraism is a terrible non-sequitor.

For example, Jesus was born of a virgin, but Mithras was born out of a rock! And all through the early centuries, the early church fathers pinned Mithraism as a satanic cult.

All through the New Testament, Christians are told to "keep yourselves from idols" (1 John 5:21). In Athens, Paul's "spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts 17:16).

Yet now we are being told that the early Christians borrowed from those cults. It simply boils down to fanciful speculations, some of which are summoned deliberately. As scholar Ronald H. Nash pointed out, "The uncompromising monotheism and the exclusiveness that the early church preached and practiced make the possibility of any pagan inroads...unlikely, if not impossible."

There is still time for Shermer to grow up. But until then, we should never pay attention to many of his bold claims and comfortable hoaxes.

[youtube vJe0gS-cLtM]

[1] See for example Mark Juergensmeyer, *Terror in the Mind of God: The Global Rise of Religious Violence* (Berkeley: University of California Press, 2003), 54-55.

[2] See Ed Pilkington, "Renewed Push to Investigate Alex Odeh Murder Begins 28 Years After Bombing," *Guardian*, October 15, 2013.

[3]<http://www.youtube.com/watch?v=Zu1Q6VMqI8w>.

[4] For historical studies on this vitally important issue, see for example Ronald L. Numbers, ed., *Galileo Goes to Jail and Other Modern Myths* (Cambridge: Harvard University Press, 2009); Edward Grant, *Science and Religion, 400 B.C. to A.D. 1550: From Aristotle to Copernicus* (Baltimore: Johns Hopkins University Press, 2004); Gary Ferngren, ed., *Science and Religion: A Historical Introduction* (Baltimore: Johns Hopkins University Press, 2002); John Hedley Brooke, *Science and Religion: Some Historical Perspective* (New York: Cambridge University Press, 1998); David C. Lindberg and Ronald L. Numbers, *God and Nature: Historical Essays on the Encounters between Christianity and Science* (Chicago: University of Chicago Press, 1986); *When Science and Christianity Meet* (Chicago: University of Chicago Press, 2003).

[5] Quoted in Rory Carroll, "Hollywood conservative unmasked as notorious Holocaust revisionist," *Guardian*, May 3, 2013.

[6] Ibid.

[7] Ibid.

[8] David Cole, *Republican Party Animal: The "Bad Boy of Holocaust History" Blows the Lid Off Hollywood's Secret Right-Wing Underground* (Port Townsend, WA: Feral House, 2014), chapter 6.

[9] Michael Shermer, *Why People Believe Weird Things: Pseudo-Science, Superstition, and Other Confusions of Our Time* (New York: Henry Holt and Company, 1997 and 2002), 57.

[10] We have already looked at some of those arguments in previous articles.

[11] Shermer, *Why People Believe Weird Things*, 214.

[12] Walter Laqueur, *The Terrible Secret: Suppression of the Truth about Hitler's "Final Solution"* (New York: Henry Holt, 1998), 145.

[13] emphasis in original.

[14]<http://www.countercontempt.com/archives/5297>.

[15] Michael Shermer, *The Believing Brain: How We Construct Beliefs and Reinforce Them as Truths* (New York: Times Books, 2012), 251.

[16] All citations are from Cole's book.

[17] Christopher R. Browning, "'Final Solution,'" Israel Gutman, ed., *The Encyclopedia of the Holocaust*, Vol. II (New York: Macmillan, 1990), 488-489.

[18] Christopher Hitchens, "The Strange Case of David Irving," *LA Times*, May 20, 2001.

[19] Ibid.

[20] Ibid.

[21] Shermer, *The Believing Brain*, 6.

[22] Ibid.

[23] Quoted in Joan Roughgarden, *Evolution's Rainbow: Diversity, Gender, and Sexuality in Nature and People* (Berkeley: University of California Press, 2004), 174.

[24] Massimo Pigliucci, *Nonsense on Stilts* (Chicago: University of Chicago Press: 2010), 304; Dan Agin, *More Than Genes* (New York: Oxford University Press: 2010), 303.

[25] Shermer, *The Believing Brain*, 27.

[26] Ibid.

[27] See for example Thomas Nagel, *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False* (New York: Oxford University Press, 2012); Robert C. Koons and George Bealer, ed., *The Waning of Materialism* (New York: Oxford University Press, 2010); Edward Kelly and Emily Williams Kelly, ed., *Irreducible Mind: Toward a Psychology for the 21<sup>st</sup> Century* (Lanham: Rowman & Littlefield Publishers, 2010); David J. Chalmers, *The Conscious Mind: In Search of a Fundamental Theory* (New York: Oxford University Press, 1997); John Foster, *The Immaterial Self: A Defense of the Cartesian Dualist Conception of the Mind* (New York: Routledge, 1991).

[28] Richard Dawkins, *The Selfish Gene* (New York: Oxford Univ. Press, 1976), 215.

[29] Ibid., preface.

[30] For a similar study on this, see for example Aniruddh D. Patel, *Music, Language, and the Brain* (New York: Oxford University Press, 2008); Isabelle Peretz and Robert J. Zatorre, eds., *The Cognitive Neuroscience of Music* (New York: Oxford Univ. Press, 2003); Gilbert Rouget, *Music and Trance: A Theory*



of the Relations Between Music and Possession (Chicago: University of Chicago Press, 1985); Peter Wilson, eds., *Music and the Muses: The Culture of "Mousike" in the Classical Athenian City* (New York: Oxford University Press, 2004); Frances S. Connelly, *The Sleep of Reason: Primitivism in Modern European Art and Aesthetics, 1725-1907* (University Park, PA: Pennsylvania State University Press, 1995); Bram Dijkstra, *Idols of Perversity: Fantasies of Feminine Evil in Fin-de-Siècle Culture* (New York: Oxford University Press, 1986); Carl Roebuck, ed. *The Muses at Work: Arts, Crafts, and Professions in Ancient Greece and Rome* (Boston: MIT Press, 1969); Steven H. Lonsdale, *Dance and Ritual Play in Greek Religion* (Baltimore: Johns Hopkins University Press, 1993); Efronini Spentzou and Don Fowler, eds., *Cultivating the Muse: Struggles for Power and Inspiration in Classical Literature* (New York: Oxford University Press, 2002); E. R. Dodds, *The Greeks and the Irrational* (Berkeley: University of California Press, 1951); Rosamond E. M. Harding, *An Anatomy of Inspiration and an Essay of the Creative Mood* (New York: W. Heffer & Sons, 1948); John Bartholomew O'Connor, *Chapters in the History of Actors and Acting in Ancient Greece* (New York: Haskell House, 1966); Lillian Feder, *Madness in Literature* (Princeton: Princeton Univ. Press, 1980).

[31] Ibid., 205.

[32] See E. R. Dodds, *The Greeks and the Irrational* (Berkeley: University of California Press, 1951), chapter 3. This was one reason why Nietzsche favored Dionysus over the Christian God because Dionysus, according to Nietzsche, would bring about the transvaluation of all values, including sexual values. Nietzsche introduced the idea in *The Birth of Tragedy*, first published in 1871 (the year in which Darwin published *The Descent of Man*), and moved on to expand on it in nearly all his other writings. For scholarly accounts on Nietzsche and the

Greek god Dionysus, see Charles Segal, *Dionysiac Poetic and Euripides' Bacchae* (Princeton: Princeton University Press, 1982); John Burt Foster, *Heirs to Dionysus: A Nietzschean Current in Literary Modernism* (Princeton: Princeton University Press, 1981); Martin Persson Nilsson, *The Dionysiac Mysteries of the Hellenistic and Roman Age* (New York: Arno Press, 1979); Ismene Lada-Richards, *Initiating Dionysus: Ritual and Theater in Aristophanes's Frogs* (New York: Oxford University Press, 1999).

[33] For studies on all these issues, see Richard S. Caldwell, *The Origin of the Gods* (New York: Oxford University Press, 1989); William Hansen, *Classical Mythology* (New York: Oxford University Press, 2004); Carl Olson, *Original Buddhist Sources* (New Brunswick: Rutgers University Press, 2005); Robert E. Bell, *Women of Classical Mythology* (New York: Oxford University Press, 1993); Anna Libera Dallapiccola, *Hindu Myths* (Austin: University of Texas Press, 2003); Dimitri Meeks and Christine Favard-Meeks, *Daily Life of the Egyptian Gods* (New York: Cornell University Press, 1996); Carole Newlands, *Playing with Time: Ovid and the Fasti* (New York: Cornell University Press, 1995); Helen Morales, *Classical Mythology* (New York: Oxford University Press, 2007).

[34] Manfred Clauss, *The Roman Cult of Mithras: The God and His Mysteries* (New York: Routledge, 2001), 7.

[35] Ibid., 14.

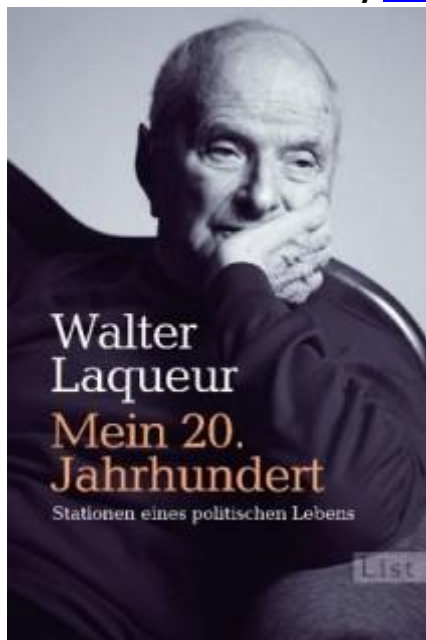
[36] See his long treatise on the history of Christianity and paganism in *Pagans and Christians* (New York: Penguin, 1986).

[37] For a sociological and historical critique of Frazer's work, see Rodney Stark, *Discovering God: The Origins of the Great Religions and the Evolution of Belief* (New York: HarperOne, 2007).

<http://www.veteranstoday.com/2014/06/29/david-colestein-michael-shermer-holocaust-denial-and-mystery-religions/>

## Hitler's Jewish Soldiers

By [Jonas E. Alexis](#), March 29, 2014



A few days ago, Paul Kendal of the British newspaper the *Telegraph* wrote that in 1941 a medical officer by the name of Major Leo Skurnik received an Iron Cross from the German high command. Skurnik happened to be a Jew. Kendal wrote,

"And Skurnik was not the only Jew fighting on the side of the Germans. More than 300 found themselves in league

with the Nazis when Finland, who had a mutual enemy in the Soviet Union, joined the war in June 1941. "[1] Yet Kendal, without serious self-examination, propounded, "The alliance between Hitler and the race he vowed to annihilate — the only instance of Jews fighting for Germany's allies — is one of the most extraordinary aspects of the Second World War, and yet hardly anyone, including many Finns, know anything about it. "[2]

The serious historical questions which Kendal failed to posit and which are largely and sometimes deliberately ignored by the Holocaust establishment are simply these: If Hitler's goal was to annihilate an entire race, how is it possible that there were thousands upon thousands of people of Jewish descent in Nazi Germany?

Is it historically and intellectually satisfying to maintain both contradictory positions at the same time and in the same respect? Is it rationally sound to say that those Jewish people were simply dupes and simply didn't know Hitler's real intention? Didn't they know that their ultimate doom was concentration camps? What actually made them join the Third Reich?

Those are some of the many questions that I asked one writer who happened to publish a widely read book on Nazi Germany. The book is published by the University of California.

In our long private conversation, he kept positing that it was Hitler's intent to exterminate the Jews of Europe, but throughout his analysis, he failed to seriously deal with the puzzling situation that people of Jewish descent in Nazi Germany posed a serious threat to the prevailing

thesis that the Hitler wanted to exterminate *all* Jews of Europe.

Jewish historian Walter Laqueur attempted to answer this nagging dichotomy last year. He admitted that there were indeed people of Jewish descent in Nazi Germany, but argued that

**"Nazi policy toward half- and quarter-Jews (Mischlinge of the first and second degree) was contradictory and changed over time. Half-Jews who were not brought up as Jews (Geltungsjuden) were not deported and killed: There were legal problems, and Hitler, who did not want to be bothered by lawyers, declared that he would take a binding decision only after the final victory."**

**"Those of military age had to serve in the army both at the beginning of the war and its end when the armed forces were depleted. But in between they were excluded from military service, and they were not permitted to serve in positions of command."**<sup>[3]</sup>

Is this historically accurate? What, then, is the background of all these complex issues and how can one confront some of the prevailing claims of the Holocaust establishment?



Jewish historian Bryan Mark Rigg maintains in his study *Hitler's Jewish Soldiers* that "numerous areas relating to the Holocaust and the Nazi era in general remain largely unexplained or poorly understood."<sup>[4]</sup>

These areas are poorly understood because theories that are inconsistent with the prevailing vision of the Holocaust establishment—even when based on historical documentation—are dismissed without examination. It is no accident that Laqueur called Rigg's study "malevolent, more often ignorant, and breathtakingly obtuse in its conclusions."<sup>[5]</sup>

Much of Rigg's sources are from archival documents and personal interviews with those who said they were of Jewish descent in Nazi Germany, but since Laqueur does not seem to be interested in serious research like this, he dismisses Rigg by name-calling.

Rigg argues that "tens of thousands of men of Jewish descent served in the Wehrmacht during Hitler's rule," and according to his best estimate, the number of soldiers of Jewish extraction—a group he terms *Mischlinge*—was more than 150,000.<sup>[6]</sup> He warns readers, however, that "previous estimates varied and future scholars may devise more advanced computations to produce a more precise figure. All such efforts should lead to the same significant conclusion: the number of *Mischlinge* in the Wehrmacht was far greater than anyone previously imagined."<sup>[7]</sup>



**Albert S. Lindemann**

Officers such as Bernhard Losener were well aware that if Hitler "treated half-Jews as Jews, the armed forces would probably lose 45,000 soldiers."<sup>[8]</sup>

Hitler "allowed some *Mischlinge* to apply for exemptions under section 7 of the supplementary decrees of November 1935. In some cases, if Hitler approved, the *Mischlinge* was allowed to call himself or herself an Aryan."<sup>[9]</sup>

Similarly, Jewish historian Sarah Gordon notes, "In Germany some Jews even supported Hitler despite his anti-Semitism...Max Naumann, the head of the Association of German National Jews, ardently solicited support from the Nazi party after Hitler had come to power, pointing out the national loyalty of his members and their service to the German nation.

"Gerhart Hauptmann, a Nobel Prize recipient for literature, even voted for Hitler. Many Jews were quite comfortable living in Germany despite latent anti-Semitism, whether intellectual or social."<sup>[10]</sup>

Hitler "played a direct role" in allowing such Jews to remain in his service.<sup>[11]</sup> Those *Mischlinge* families "had lived in Germany for generations, and most had lost all contact with their Jewish heritage. They had helped develop German society, fought in her wars, and furthered her culture. Some had not known of their Jewish heritage until Hitler came to power."<sup>[12]</sup>

Historian Albert S. Lindemann of the University of California states that some Jews supported the Third Reich "at its creation; they had prospered materially in it, and they remained reticent to criticize it in a fundamental way."<sup>[13]</sup>

What's more startling is that Hitler "even allowed some to become high-ranking officers. Generals, admirals, navy ship captains, fighter pilots, and many ordinary soldiers served with Hitler's personal approval."<sup>[14]</sup> More importantly,

"Many German Jews and *Mischlinge* thought that Hitler based his anti-Semitic tirades on *Ostjuden* [German and Eastern Jews] who had emigrated from the 'land of Bolshevism.' The Nazis reinforced this preconception when they issued decrees against *Ostjuden* in 1933 and later when they forced eighteen thousand of them to leave the Reich in 1938...

"Dr. Max Naumann, a Jew and a retired World War I army major and founder of the militant right-wing organization of National German Jews, wrote Hitler on 20 March 1935 that he and his followers had fought to keep *Ostjuden* out of Germany. Naumann felt that these 'hordes of half-Asian Jews' were 'dangerous guests' in Germany and must be 'ruthlessly expelled.'"<sup>[15]</sup>

Academically and economically, those *Ostjuden* made little progress largely because they learned "Polish

Talmudic barbarism, as contrasted with refined German *Bildung* (education)."[16] Lindemann writes that "Western Jews often described Ostjuden as parasitic and filled with hatred of non-Jews, those specifically Jewish qualities that were the source of the most insistent and hostile remarks by anti-Semites about Jews generally." [17]



**Howard M. Sachar**

The Ostjuden were humiliated by the German Jews, who viewed them as "irrational, mystical," and believed that their "superstitious religion...no longer had a place in a world based on reason and scientific knowledge." [18] Therefore, for the fully assimilated German Jews, "Hitler's anti-Semitism" was "a reaction to the culture of the Ostjuden." [19] Karl Marx himself despised the Ostjuden. [20]

It was no accident, then, that a group of wealthy intellectual Jews who were already immersed in Enlightenment thought and practice would despise some German Jews because of their "primitive lifestyle." [21] Wolf Zuelzer, "a 75 percent Jew," declared that "for the majority of German Jews, the Orthodox Ostjuden dressed in his caftan, fur hat and ritual side-locks was a frightening apparition from the Dark Ages." [22]

As a result, at the dawn of the twentieth century, "many of the local Jewish communities in Germany refused to allow Eastern Jews to vote in community elections on the grounds that they were not German nationals." [23]

Robert Braun, a Mischlinge, noted, "Generally, Mischlinge are very anti-Semitic." [24] Unsurprisingly, a number of Jewish groups strongly supported National Socialism, because they saw the Ostjuden

"as a grave danger to their social standing who, if allowed to stay in Germany, would only intensify anti-Semitic feelings. In several public statements during the 1920s and 1930s, liberal German Jews labeled *Ostjuden* 'inferior' and asked for state assistance to combat their immigration...Robert Braun recalled that his Jewish father, Dr. R. Leopold Braun, was an anti-Semite who did not like *Ostjuden*." [25]

Not only that, most of the Mischlinge "felt Aryan and did everything they could to disassociate themselves from Jews and to be viewed as faithful Germans." [26]



**Adolf Hitler**

Hitler's racial theories did not come out of thin air. In the early 1920s,

"he directed much of his hatred toward Eastern Jews and Jewish Communists...he also hated Communists and felt that Communism was a Jewish movement. He was present in Munich when Kurt Eisner, whom Hitler called 'the international Jew,' led his Socialist revolution from 1918 to 1919. Hitler felt that 'Judeo-Bolsheviks' like Eisner were responsible for and had profited from Germany's defeat in World War I." [27]

As we saw in previous articles, it was not just Hitler who saw that Bolshevism would create a nightmare in Europe. Winston Churchill and many other political leaders drew similar conclusions. For Hitler, the Jews made matters worse when the Red Terror, which was dominated by Jews,

"tried to gain more power, under the leadership of people of such Russian Jew Eugen Levine...As a witness to this chaos in Bavaria, Hitler described it as being a 'rule by the Jews.' So, since Hitler felt that Communism was a Jewish movement and inherently dangerous, he directed his hatred toward the Jews." [28]

It was a sense of Jewish supremacy over the Germans that accelerated the Nazis to move quickly to develop a response to Jewish ascendancy. In the early part of the 1900s, Lindemann says,

"Gentiles could hardly miss noting how many liberal German-speaking Jews had begun to assert that a Jewish background engendered enlightenment, while a Germanic heritage was a burden, pulling in the direction of irrationality and barbarism. As historian Steven Beller has commented, 'Jews...began to see themselves as bearers of the Enlightenment' in Austria and Germany." [29]

Lindemann continues,

"In private correspondence, Graetz expressed his destructive contempt for German values and Christianity even more forthrightly. In 1868 he had written to Moses Hess, 'I am looking forward with pleasure to flogging the Germans and their leaders—Schleiermacher, Fichte, and the whole wretched Romantic school.' In the same letter, he wrote 'we must above all work to shatter Christianity.'" [30]



As early as 1902, a Viennese Jew by the name of Solomon Ehrmann talked about how the world needed to be "Jewified" in order to be enlightened and in order to fulfill the goals and purposes of Judaism.[31] This idea played a major role during the Bolshevik Revolution, particularly in the lives of non-Jews who joined the movement.[32]

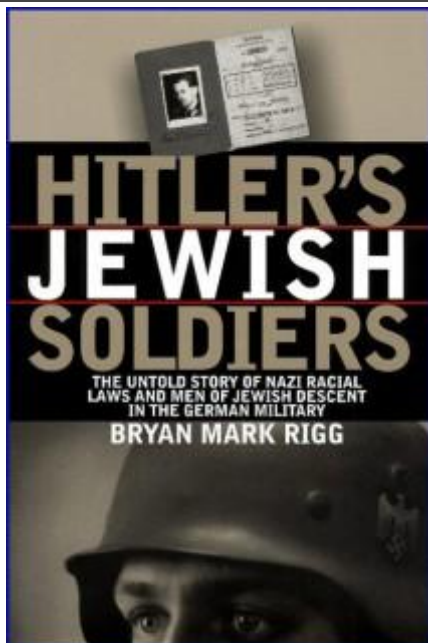
Yet this side of history has never seen the light of day in the Holocaust establishment precisely because it would destroy the building block of this school of thought completely. Jewish historian Howard M. Sachar has a chapter on Nazi Germany in his over a thousand-page work *A History of the Jews in America*. Incredibly, he doesn't even touch on these complex issues.[40]

Instead, he tells us that "anti-Semitic discrimination in all echelons of the Polish economy kept a quarter million Jews endlessly dependent on soup kitchens, clinics, orphanages." [34]

What is even more astonishing is that when discussing the Frankfurt School, Sachar only mentions in passing that it was an institution funded largely by Jews and for Jewish leftists, but failed to document their pornographic and revolutionary activities.

Moreover, he did not even touch on the [pornographic nature of Weimar Germany](#), which Jewish revolutionaries made possible and which eventually incited anti-Jewish reactions among some racialsists and other secular intellectuals and writers of various stripes. On the contrary, Sachar extols the school: "It was extraordinary research, in both quantity and quality." [35]

Sachar turns a blind eye because his ideology does not allow him to see the obvious. He keeps propounding the unconvincing thesis that Jewish persecution was a direct result of hatred, rather than Jewish revolutionary activity. Although Sachar mentions that a number of Jews participated in the Bolshevik Revolution, he tempers his remarks by saying, "The largest numbers of Russian Jews had never adopted a Bolshevik political agenda." [36] According to Sachar, Jews are persecuted because of their success! [37]



Despite the fact that many Germans during that time opposed anti-Semitism, it was obvious to them that "many Jews themselves were not genuinely

interested in mixing but were rather bent on destruction and domination." [38] Rigg noted the same thing:

"Quarter-Jew Horst von Oppenfeld, a descendant of the Jewish Oppenheim family, who was a captain and an adjutant to Stauffenberg, said that Orthodox Jews experience so many problems because they do not assimilate. 'Their problem,' he claims, 'is due to the fact that they want to be different.'" [39]

Daniel Jonah Goldhagen argues in his book *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* that anti-Semitism was so ingrained in the entire German people that not even the ordinary Germans were spared that irrational hatred.[40]

Other Jewish writers such as Lucy Dawidowicz and Steven T. Katz ascribe to that thesis.[41] Yehuda Bauer agrees with many of Goldhagen's theses and tries mightily to rescue him from historical oblivion and insanity, although he criticizes Goldhagen on other issues.[42] Yet Lindemann tells us a different story:

"Racism and anti-Semitism were, in the eyes of many German-speaking Jews, more accurately seen as products of reactionaries and of the mob. Hatred of Jews, they believed, was most typically to be found in eastern Europe, or in the less developed parts of the German-speaking world." [43]

Historically, the Goldhagen thesis suffers badly when one looks at Jews in Germany in the 1800s. Sarah Gordon, in a book that was written years before Goldhagen postulated his historically risible thesis, notes:

**"Cultural explanations that include anti-Semitism as a central reason for Hitler's electoral success are inadequate as explanatory tools because of their nebulous formulation and because counterexamples from the works of famous scholars and writers indicate that cultural influences were diverse; for example, Treitschke wrote an anti-Semitic tract, but Mommsen wrote a countering statement.**

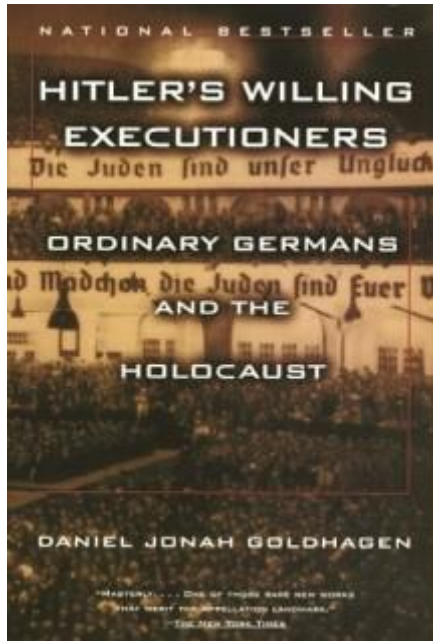
**"Thus German's cultural heritage was not uniformly anti-Semitic. Moreover, a deep commitment to a legal and constitutional state was shared by late-nineteenth-century liberals and conservatives. Both groups rejected all attempts to nullify the legal equality of Jews; not a single law was passed between 1869 and 1933 to rescind the new freedoms granted during the foundation of Germany.**

**"Of course, in practice there were many instances of job discrimination, social snobbery, and other types of hostility toward Jews; these were common in all Western countries at the time. Nevertheless, legal emancipation was accepted as part and parcel of the new state despite pressure from rabid anti-Semites to re-impose legal restrictions on Jews.**

**"Not only liberals and conservatives but also many Catholics and Protestants were opposed to anti-Semitic legislation on ideological or intellectual grounds...This was obviously a rational pragmatic stance, but in addition it was an expression of the humanitarianism embodied in Christian ethics."** [44]

Before the 1930s, groups that adopted anti-Semitic propaganda influenced only a fraction of the population, and they "never drew a large percentage of the total votes. Only in the election of 1930 and later years did the Nazis succeed in obtaining strong support...and the

causative role of anti-Semitism in this success is by no means clear.” [45] Moreover, “Between 1887 and 1912 anti-Semitic deputies represented only 2 percent of all Reichstag delegates, including all who were reelected, and by 1914 the anti-Semitic parties were practically defunct and their press was in ruins. After World War I additional small anti-Semitic parties arose with racist programs, but once again their electoral strength was less than 5 percent of all valid votes.



“These small *volkisch* groups eventually either allied with and were absorbed by the Nazis or gradually faded into insignificance. The track record of anti-Semitic parties was very poor even from their own point of view.” [46]

After laying out the historical background of anti-Jewish reaction, Gordon concludes that “the attributions of anti-Semitism to a uniquely distorted ‘German mind’ or ‘German character’ are largely irrelevant, whether based on psychology, sociology, intellectual history, or demonology.” [47]

If Goldhagen is right, then Jews would never have gotten so much power in Germany. Gordon states, “German universities admitted Jews on an equal footing as early as 1790, and Jews were overrepresented among university professors and students between 1870 and 1933.”

Jews in 1909-1910 were “less than 1 percent of the population,” yet “almost 12 percent of the instructors at German universities were Jewish, and an additional 7 percent were Jewish converts to Christianity, so that 19 percent of the instructors in Germany were of Jewish origin.” [48]

Rigg writes that “between 1800 and 1900, around seventy thousand Jews converted to Christianity in Germany and in the Austro-Hungarian Empire. These numbers do not include those Jews who left Judaism and did not embrace another religion.” [49]

The Jews perceived that the only way they could move forward was through assimilation, which sometimes included (false or opportunistic) conversion. For Heinrich Heine, conversion to Christianity was the “entrance ticket to European civilization...Most Jews who now converted to Christianity did so simply as a mode of qualifying per se and, as often as not, without really relinquishing their family and social ties with the Jewish community.” [50]

Many of those Jews, after their conversions, as Michael A. Meyer puts it, “often associated almost exclusively with fellow converts. In Germany they were referred to as Tauffuden, baptized Jews. They had not really become Christians but had taken on a borderline identity in which they still feared the verdict of the Gentile.” [51]

Karl Marx’s father, for example, accepted Christianity more “for practical reasons than heart-felt conviction.” [52] There were also instances where “Jewish parents would baptize their children in infancy while retaining their own religious status.” [53]

In the nineteenth century, the tsar began to discover that Jews were fomenting revolution and began to establish policies in an attempt “to Russify the Jews through conversionist assimilation.” [54]

Historian Erich E. Haberer writes that this was largely forced assimilation, but Jewish scholar Benjamin Nathans seems to show that it was not forced; since the tsarist government wanted the Jews to integrate, they produced a number of academic programs that would be suitable to Jews. One of them was the university, “the setting in which selective Jewish integration achieved its most dramatic success.” [55]

There were also movements among the Jews that sought to “‘Europeanize’ Russian Jewry through secular education and general socio-cultural self-regeneration.” [56] The results of these undertakings were many, but one was that “Jewish gymnasium students and rabbinical seminarians” began to hijack nihilism, which was used “for preaching socialism, propagating revolution,” and so on. Nihilism was opposed by both Orthodox Jews and Gentiles.

“On almost every level [the nihilists] had to struggle against unyielding opponents who viewed their unconventional behaviour and unauthorized activity as subversive to the established order of traditional Jewish and official Russian society.

“For those who persevered this was a ‘school of dissent’ which imbued them with a sense of mission, gave them the stamina to fight on, and trained them to operate in a hostile environment.” [57]

Heinrich Heine fit the pattern of Jews who converted to Christianity for political or “opportunistic reasons.” [58] This was justified when revolution broke out in France in the summer of 1830. Heine, who was on vacation during that time, felt that he too should take up arms in the revolutionary mode of the time. He wrote,

“Gone is my longing for peace and quiet. Once again I know what I want, what I ought, what I must do...I am a son of the revolution and will take up arms.” [59]

When Moses Mendelssohn, a Jewish composer who (opportunistically) converted to Christianity, failed to put his musical talent to revolutionary use, Heine scolded him. He lamented to one of his friends in 1846,

“I cannot forgive this man of independent means, because he sees fit to serve the Christian pietists with his great and enormous talent. The more I admire his greatness, the more angry I am to see it so iniquitously misused. If I had the good fortune to be Moses Mendelssohn’s grandson, I would not use my talents to set the piss of the Lamb to music.” [60]

Heine “contracted syphilis in his youth and died of the malady in 1856.” [61] During his last days, when his health was deteriorating, Heine gave signs that his conversion was not sincere. He said,

**"If I could walk with crutches I'd go to church, and if I could walk without I'd go to the whorehouse."** [62]  
**He called Christianity "a gloomy, sanguinary religion for criminals," and later noted that "I make no secret of my Judaism, to which I have not returned, because I have not left it."** [63]

Around 1835 Heine met Marx and Engels, and in 1842 he foresaw that Communism would terrorize the entire world.

"Though Communism is at present little talked about, vegetating in forgotten attics on miserable straw pallets, it is nevertheless the dismal hero destined to play a great, if transitory role in the modern tragedy..."

"[It will be] the old absolutist tradition...but in different clothes and with new slogans and catch-phrases...there will then be only one shepherd with an iron crook and one identically shorn, identically bleating human herd...Somber times loom ahead...I advise our grandchildren to be born with a very thick skin." [64]

Moses Mendelssohn was a strong proponent of assimilation, and by 1871, Jews "had become Germans in speech, outlook, and culture, as well as their patriotic feelings." [65]

Yet full assimilation was another way to embrace German mores, which progressively had become more secular and somewhat Masonic in nature and ideology.



**Heinrich Heine**

At the dawn of the nineteenth century, Jewish intellectuals began to embrace Enlightenment principles and distance themselves from the "darkness" of the Talmud. Instead of the Talmud, they began to embrace Gottthold Ephraim Lessing's play *Nathan der Weise*, in which we are told that all the major religions—namely Christianity, Judaism, and Islam—are false.

E. Michael Jones argued that the play was Masonic in nature. [66] But this form of covert operation was another way to keep revolutionaries away from ultimate reason and the cross. Jewish philologist Hermann Steinthal bragged that "

"Together with the prophets, it is Lessing, Herder, Kant, Fichte, Schiller, and Goethe and the two Humboldts who

arouse our enthusiasm—and they could not have emerged from any other people." [67]

Assimilation, in many ways, was a break from the "darkness" of the Talmud. But that form of assimilation drew many Jewish intellectuals to the Enlightenment ideology, which we saw was Masonic in its ideological orientation. Jewish historian Barbara Tuchman acknowledged,

"The process begins with the 'Enlightenment' initiated by Moses Mendelssohn in 18<sup>th</sup> century Germany, which shattered the protective shell of orthodoxy and opened the way to acquaintance with Western culture and participation in Western affairs. The reign of the Talmud and the rabbis was broken. All over Europe the shattered windows were flying open. Jews read Voltaire and Rousseau, Goethe and Kant. The reform movement followed, shedding the old rituals, trying to adjust Judaism to the modern world." [68]

Many of the Jews at that time saw that "assimilation into German society was completely consonant with being a 'good Jew.'" [69] They appreciated German culture and mores, and even contributed to its advancement.

Assimilation was such a major theme among Jewish communities that Henry Oswald, a Jew and grandfather of Michael Hauck, "forbade his daughter to marry a Jew. She obeyed. The grandfather, whose mother was a cousin of Heinrich Heine's, wanted the family to be more German and accepted by society." [70]

Assimilation, to some extent, proved to be better than the "darkness of the Talmud":

"In Prussia's war against France from 1870 to 1871, 12,000 Jews served: 120 were officers and 373 received the Iron Cross; 483 died or were wounded during the war...After the war's victorious conclusion, many Jews felt their service entitled them to enter the ranks of the German elite." [71]

There were still some doubts about how loyal the Jews were, particularly since Europe went through a revolution in 1848, led exclusively by Jews. But Jewish soldiers who remained loyal to German culture and mores were highly honored for their service.

"German Jews displayed their willingness to make the supreme sacrifice for their country time and time again when Germany went to war." [72]

**The same thing was happening in France.** Jewish historian Arno Mayer notes, "During the Great War as well as between the wars, the assimilationists were intensely patriotic. They were also good republicans, dividing their support between the traditional right and the moderate left." [73]

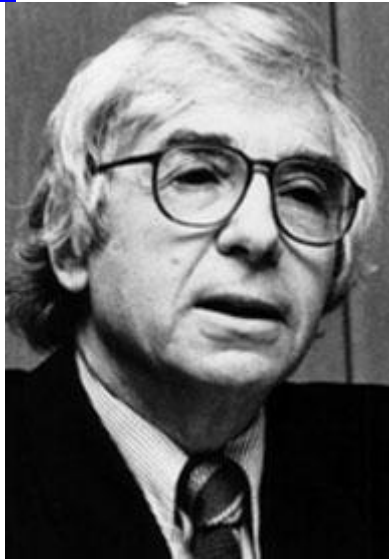
Suspensions of Jews as revolutionaries gradually faded, since many proved themselves to be good soldiers, particularly in Germany.

"In 1760, the 'enlightened despot' Frederick the Great promoted the Jew Konstantin Nathanael von Salemon to general for his bravery in battle...Frederick also employed some Schutzzjuden, who had become court Jews, as general purveyors to his army...The king also encouraged the Jews under his rule to build factories to supply his army.

"Veitel Ephraim and Daniel Itzig possibly 'helped Frederick avoid defeat' during the Seven Years' War by supplying and equipping his troops. In recognition for his intelligence and contribution to society, Frederick granted the German-Jewish philosopher Moses Mendelssohn



exemptions from some of the laws restricting Jews' freedom." [74]  
 Yet Rigg declares that "this should not imply that Frederick liked Jews—he in fact detested them. But it seems his hatred did not cloud his reason. He knew he needed some Jews to ensure the smooth running of his country." [75]



**Arno J. Mayer**

Reason certainly belies this claim. If he detested Jews so much, why would he grant Mendelssohn exemptions from some of the laws? Surely Frederick was not ignorant of Jewish revolutionary activities, and it stands to reason that he probably was suspicious because of that.

But when the Jews proved themselves to be men of honor, they received the accolades any other German would. Many of the Jews were so loyal to the German culture that "on 11 March 1812, Prussia's first prime minister, Karl August von Hardenberg, emancipated the Jews and allowed them to perform military service." [76]

"During Prussia's War of Independence from 1813 to 1815, a conservative estimate of 731 Prussian Jews served in the war against Napoleon. Five hundred and sixty-one of them were volunteers. One German Jew wrote, 'Who doesn't rejoice to hear the honorable call to fight and conquer for the Fatherland...Oh Death for the Fatherland, you're the most beautiful fate to befall any mortal.'" [77] Some of the stories of those Jews who stood in high regard in the army are worth mentioning:

"Luise Grafemus (real name Esther Manuel) decided to join the Prussian army after she lost her Jewish husband in battle. She served during the battles of 1813 and 1814 and later became a Wachtmeister. She was wounded twice in battle and received the Iron Cross.

"During the battle at Belle-Alliance (Waterloo) in 1815 alone, 55 Jewish soldiers of the reserve militia died in combat. Prussia decorated 82 Jews with the Iron Cross, and one received the Pour le Merite decoration between 1813 and 1815...

"Moses Mendelssohn's youngest son, Nathan, reported for duty in 1813 and later became a lieutenant. According to the records, 23 of these Prussian Jewish soldiers became officers: one major and 22 lieutenants." [78]

In World War I, about 10,000 Jews "volunteered for duty, and over 100,000 out of a total German-Jewish population of 550,000 served during World War I. Some 78 percent saw frontline duty, 12,000 died in battle, over 30,000 received decorations, and 19,000 were promoted.

"Approximately 2,000 Jews became military officers, and 1,200 became medical officers...One Jewish pilot, Lieutenant Wilhelm Frakl, died in action and received the prestigious Pour le Merite...The youngest Jewish volunteer of the war was thirteen-year-old Joseph Zippes. He lost both legs during combat." [79]

Jews stood with the Germans and showed their patriotism through their deeds. A letter which was written by a German Jew declared that Jews and Germans "are united, one people, one army. In love and loyalty we get along. We stand together! All differences disappear...there is only one people in our land! We fight for the kaiser and the Reich." [80]

German-Jewish philosopher Hermann Cohen expressed a similar sentiment. In 1914, one Jew wrote, "The German Jews stand shoulder to shoulder with their Christian comrades without anyone asking about ancestry or religion."

Sergeant Fritz Beckhardt, "a Jew, flew a plane with a swastika on its side to display his German pride." [81] This certainly puts the Goldhagen thesis in a historically uncomfortable position.

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What should all these historical accounts teach us? First, it must be pointed out that there were problems with the assimilation process in Germany. [82]

It must also be re-emphasized that people should be cherished for who they are, for as Winston Churchill rightly put it, people can be good, bad, and indifferent. Churchill moved on to add quite powerfully that

***"Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct."*** [83]

This is certainly an important, and it is quite in line with what the Church has been saying for thousands of years. The Church has been echoing that Jewish revolutionaries embrace subversive movements not because their DNA is corrupt—a morally disgusting and logically repugnant argument which has made inroads in racist literature, too much to detail here—but because they reject metaphysical reason or ultimate Logos. Logos, as we shall see in a future article, is the source of the moral and political order. Once Logos is rejected, metaphysical and political chaos reigns.



**Moses Mendelssohn**

And once that metaphysical rejection is codified in a theological text—the Talmud—the breeding ground for political, economic, and spiritual revolution is therefore firmly planted in the minds of those revolutionaries in one way or another.

But the issue always takes place in the theological realm and then works its way down to the political and intellectual realm with severe consequences.

One person who indirectly ended up admitting this point was one-time cultural phenomenon Elizabeth Wurtzel. She argued that people like her “are hopeless Talmudists”<sup>[84]</sup> who draw their ideological and sexual politics from the well of the Talmud.

In that sense, Wurtzel is quite in agreement with Benjamin Disraeli in his 1844 novel *Coningsby*, in which he declared that Jewish revolutionaries have always taken part in revolutionary and intellectual movements in Europe, and Russia and Germany happened to be two of their victims. <sup>[85]</sup>

It must be emphasized again that here we are not fighting against decent people who embrace docility, civility, and rationality. We are fighting against a wicked ideology and the consequences of that *weltanschauung*.

That wicked ideology is the enemy of the Jewish people precisely because it always creates anti-Jewish reactions whenever it is applied logically and consistently. And flashes of that wicked ideology and double standards are all over the Ukraine crisis.

**[youtube TIMikjs36NM]**

<sup>[1]</sup> Paul Kendall, “The Jews Who Fought for Hitler: ‘We Did Not Help the Germans. We Had a Common Enemy,’” *Telegraph*, March 9, 2014.

<sup>[2]</sup> Ibid.

<sup>[3]</sup> Walter Laqueur, “Hitler’s Jews: Max Von Oppenheim and the Myth of German Jewish Guilt,” *Tablet Magazine*, August 21, 2013.

<sup>[4]</sup> Bryan Mark Rigg, *Hitler’s Jewish Soldiers: The Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military* (Lawrence, KS: University Press of Kansas, 2002), 1.

<sup>[5]</sup> Laqueur, “Hitler’s Jews: Max Von Oppenheim and the Myth of German Jewish Guilt,” *Tablet Magazine*, August 21, 2013.

<sup>[6]</sup> Rigg, *Hitler’s Jewish Soldiers*, 1.

<sup>[7]</sup> Ibid., 51.

<sup>[8]</sup> Ibid., 96.

<sup>[9]</sup> Ibid., 98.

<sup>[10]</sup> Sarah Gordon, *Hitler, Germans, and the “Jewish Question”* (Princeton: Princeton University Press, 1984), 47.

<sup>[11]</sup> Rigg, *Hitler’s Jewish Soldiers*, 1, 19-20.

<sup>[12]</sup> Ibid., 24.

<sup>[13]</sup> Albert S. Lindemann, *Esau’s Tears: Anti-Semitism and the Rise of the Jews* (Cambridge: Cambridge University Press, 1997), 332.

<sup>[14]</sup> Rigg, *Hitler’s Jewish Soldiers*, 1-2.

<sup>[15]</sup> Ibid., 12.

<sup>[16]</sup> Ibid., 10.

<sup>[17]</sup> Lindemann, *Esau’s Tears*, 51.

<sup>[18]</sup> Rigg, *Rescued from the Reich: How One of Hitler’s Soldiers Saved the Lubavitcher Rebbe* (New Haven: Yale University Press, 2004), 10.

<sup>[19]</sup> Ibid., 10.

<sup>[20]</sup> Lindemann, *Esau’s Tears*, 164.

<sup>[21]</sup> Rigg, *Hitler’s Jewish Soldiers*, 12.

<sup>[22]</sup> Ibid., 12.

<sup>[23]</sup> Ibid., 12.

<sup>[24]</sup> Ibid., 24-25.

<sup>[25]</sup> Ibid., 13.

<sup>[26]</sup> Ibid., 25.

<sup>[27]</sup> Ibid., 15.

<sup>[28]</sup> Ibid., 15.

<sup>[29]</sup> Lindemann, *Esau’s Tears*, 331.

<sup>[30]</sup> Ibid., 141

<sup>[31]</sup> Ibid., 331.

<sup>[32]</sup> Ibid., 443.

<sup>[33]</sup> See Howard M. Sachar, *A History of the Jews in America* (New York: Alfred A. Knopf, 1992), chapter 14.

<sup>[34]</sup> Ibid., 465.

<sup>[35]</sup> Ibid., 751.

<sup>[36]</sup> Howard M. Sachar, *A History of the Jews in the Modern World* (New York: Vintage Books, 2006), 326.

<sup>[37]</sup> Ibid., 227-228.

<sup>[38]</sup> Lindemann, *Esau’s Tears*, 331.

<sup>[39]</sup> Rigg, *Hitler’s Jewish Soldiers*, 48.

<sup>[40]</sup> See Daniel Jonah Goldhagen, *Hitler’s Willing Executioners: Ordinary Germans and the Holocaust* (New York: Vintage Books, 1997).

<sup>[41]</sup> Norman Finkelstein and Ruth Bettina Birn, *A Nation on Trial: The Goldhagen Thesis and Historical Truth* (New York: Henry Holt, 1998), 7.

<sup>[42]</sup> See Yehuda Bauer, *Rethinking the Holocaust* (New Haven: Yale University Press, 2002), chapter five. Even he takes issue with some of Goldhagen’s citations: “Goldhagen puts all anti-Semitism in the same basket, including the liberal type that wanted to see the Jews disappear by assimilation and conversion. He quotes Uriel Tal, but Tal never said that liberal efforts to assimilate the Jews were the same as extermination programs” (98).

<sup>[43]</sup> Lindemann, *Esau’s Tears*, 332.

<sup>[44]</sup> Gordon, *The “Jewish Question”*, 27.

<sup>[45]</sup> Ibid., 29.

<sup>[46]</sup> Ibid., 32.

<sup>[47]</sup> Ibid., 48.

<sup>[48]</sup> Ibid., 13.

<sup>[49]</sup> Rigg, *Hitler’s Jewish Soldiers*, 51.

<sup>[50]</sup> MacDonald, *Separation*, 220; also Bakan, *Freud and the Jewish Mystical Tradition*, 46.

<sup>[51]</sup> Ibid.

<sup>[52]</sup> Lindemann, *Esau’s Tears*, 162.

<sup>[53]</sup> MacDonald, *Separation*, 220.

<sup>[54]</sup> Erich E. Haber, *Jews and Revolution in Nineteenth-Century Russia* (Cambridge: Cambridge University Press, 1995), 9.

<sup>[55]</sup> Benjamin Nathans, *Beyond the Pale: Jewish Encounter with Late Imperial Russia* (Berkeley: University of California Press, 2002), 201-202.

<sup>[56]</sup> Haber, *Jews and Revolution in Russia*, 11.

<sup>[57]</sup> Ibid., 16, 17.

<sup>[58]</sup> Jones, *Jewish Revolutionary Spirit*, 581.

<sup>[59]</sup> Ibid.

<sup>[60]</sup> Ibid., 582.

<sup>[61]</sup> Ibid.

<sup>[62]</sup> Ibid., 584.

<sup>[63]</sup> MacDonald, *Separation*, 220.

<sup>[64]</sup> Jones, *Jewish Revolutionary Spirit*, 582-583.

<sup>[65]</sup> Ibid., 584.

<sup>[66]</sup> Jones, *Jewish Revolutionary Spirit*, 563-566.

<sup>[67]</sup> Rigg, *Hitler’s Jewish Soldiers*, 51-52.

<sup>[68]</sup> Quoted in Jones, *Jewish Revolutionary Spirit*, 565.

<sup>[69]</sup> Rigg, *Hitler’s Jewish Soldiers*, 51-52.

<sup>[70]</sup> Ibid., 54.

<sup>[71]</sup> Rigg, *Hitler’s Jewish Soldiers*, 70.

<sup>[72]</sup> Ibid., 66.

<sup>[73]</sup> Mayer, *Why Did the Heavens Not Darken?*, 48.

<sup>[74]</sup> Gordon, *The “Jewish Question”*, 66, 67.

<sup>[75]</sup> Ibid., 67.

<sup>[76]</sup> Ibid.

<sup>[77]</sup> Ibid., 68.

<sup>[78]</sup> Ibid.

<sup>[79]</sup> Ibid., 72.

<sup>[80]</sup> Ibid.

<sup>[81]</sup> Ibid., 73.

<sup>[82]</sup> E. Michael Jones has done a great work analyzing this in chapter 13 of his magnum opus *The Jewish Revolutionary Spirit*. I could not address all these issues here because time constraints.

[83] Winston Churchill, "Zionism vs. Bolshevism: The Struggle for the Soul of the Jewish People," *Sunday Illustrated Herald*, February 8, 1920.

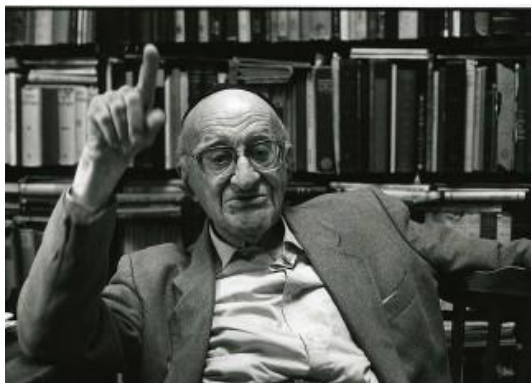
[84] Elizabeth Wurtzel, "Standing Against a Tide of Hatred," *Guardian*, January 16, 2009.

[85] Benjamin Disraeli, *Coningsby* (Boston: Adamant Media Corporation, 2005), 299.

<http://www.veteranstoday.com/2014/03/29/hitlers-jewish-soldiers-part-i/>

## Challenging the "Holocaust Uniqueness" Doctrine

By [Jonas E. Alexis](#) April 16, 2014



Yeshayahu Leibowitz

The late Christopher Hitchens wrote way back in 2001 in the *LA Times* that "The Holocaust has become a secular religion, with state support in the form of a national museum."<sup>[1]</sup>

In a similar vein, Israel Shamir writes that "the cult of the Holocaust" is actually "an adaptation of the Jewish spiritual rule of Christian minds, as it replaces Christ with Israel, Golgotha with Auschwitz, and the Resurrection with the creation of the Jewish state.

"People who argue with the dogma of the Holocaust are met with treatment the heretics were given in the days of yore. They are excommunicated and excluded from society."<sup>[2]</sup>

Our esteemed colleague and perceptive writer Gilad Atzmon argues that "The Holocaust was a 'Zionist victory,' just as each single rape is interpreted by feminist separatist ideologists as a verification of their theories."<sup>[3]</sup> Citing Uri Avnery and continuing to cut the Holocaust establishment to pieces, Atzmon writes,

"Yeshayahu Leibowitz, the philosopher who was an observant Orthodox Jew, told me once: 'The Jewish religion died 200 years ago. Now there is nothing that unifies the Jews around the world apart from the Holocaust.'

"Professor Yeshayahu Leibowitz, a Latvian-born philosopher at the Hebrew University, was probably first to suggest that the Holocaust has become the new Jewish religion.

"The Israeli philosopher Adi Ophir also pointed out that far from being merely a historical narrative, 'The Holocaust' contains numerous essential religious elements. It has priests (e.g. Simon Wiesenthal, Elie Wiesel, Deborah Lipstadt) and prophets (Shimon Peres, Binyamin Netanyahu, those who warn of the Iranian Judeocide to come).

"It has commandments and dogmas (e.g. 'Never Again') and rituals (memorial days, pilgrimage to Auschwitz, etc). "It has an established, esoteric symbolic order (e.g. kapos, gas chambers, chimneys, dust, shoes, the figure of the Musselmann, etc.).

"It also has a temple, Yad Vashem, and shrines—Holocaust museums—in capital cities worldwide. The Holocaust religion is also maintained by a massive global financial network...

"This new religion is coherent enough to define its 'antichrists' (Holocaust deniers), and powerful enough to persecute them (through Holocaust-denial and hate-speech laws.

"It took me many years to understand that the Holocaust, the core belief of the contemporary Jewish faith, was not an historical narrative, for historical narratives do not need the protection of the law and politicians."<sup>[4]</sup>



Yehuda Bauer

Finally, Atzmon put the final nail in the coffin when he declares that

"The Holocaust religion is, obviously, Judeo-centric to the bone. It defines the Jewish *raison d'être*. For Zionist Jews, it signifies a total fatigue of the Diaspora, and regards the goy as a potential irrational murderer.

"This new religion preaches revenge. It could well be the most sinister religion known to man, for in the name of Jewish suffering, it issues licenses to kill, to flatten, to nuke, to annihilate, to loot, to ethnically cleanse. It has made vengeance into an acceptable Western value...

"In the new religion, instead of old Jehovah, it is 'the Jew' whom the Jews worship: a brave and witty survivor of the ultimate genocide, who emerged from the ashes and stepped forward into a new beginning."<sup>[5]</sup>

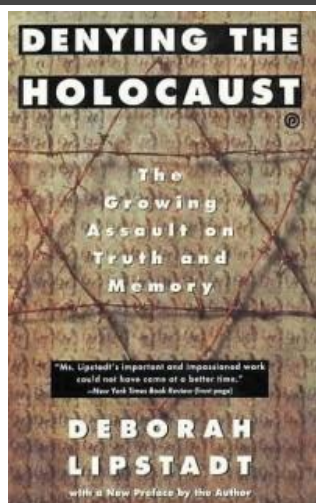
Finally, Jewish historian Tim Cole of the University of Bristol writes,

**"Shoah [Hebrew for Holocaust] business' is big business...[In] the twentieth century, the 'Holocaust' is being bought and sold. \$168 million was donated to pay for the building of the United States Holocaust Memorial Museum on a plot of Federal Land in Washington, DC.**

**"Millions of dollars have financed memorial projects throughout the United States, ranging from the installation of Holocaust memorials to the establishing of University chairs in Holocaust studies. Steven Spielberg's movie *Schindler's List* netted over \$221 million in foreign box offices and even Academy Awards."<sup>[6]</sup>**



Why has the Holocaust become a secular religion? Why has this issue become so sensitive to the point that one ought not to probe historical and rational questions anymore? How did that come about?



A number of Jewish historians have argued that Nazi Germany was "unique" and "unparalleled" in history. According to this dogma, nothing before or after can be compared to what happened in the Third Reich.

Jewish scholar and prolific writer Jacob Neusner declared that "the Holocaust...was unique, without parallel in human history."[\[7\]](#) Daniel Goldhagen made similar claims in his book *Hitler's Willing Executioners*.

French Jewish historian Pierre Vidal-Naquet espoused similar views.[\[8\]](#) Jewish philosopher Emil L. Fackenheim of the University of Toronto implicitly argues the same thing.[\[9\]](#)

Many Jewish writers indirectly advocate this form of doctrine in one way or another. For Deborah Lipstadt, downplaying the "uniqueness" of the Holocaust is to be a Holocaust denier.[\[10\]](#)

German historian Ernst Nolte made the mistake of comparing the Holocaust to other crimes that have committed in history, such as Stalin's extermination of the Russian people, the Armenian genocide, and Pol Pot's crimes against humanity. For this, Lipstadt labeled him a Holocaust denier. Historian Joachim Fest defended Nolte on historical and rational grounds, and received the same treatment.[\[11\]](#)

Abraham H. Foxman declared,

**"The Holocaust is something different. It is a singular event. It is not simply one example of genocide but a nearly successful attempt on the life of God's chosen children and, thus, on God himself."**[\[12\]](#)

For Historian Steven Katz, "never before has a state set out...to annihilate physically every man, woman, and child belonging to a specific people."[\[13\]](#)

Yet not every historian pays homage to this Holocaust creed. While declaring that the Holocaust is an important chapter in human history and that "the depth of pain and suffering of Holocaust victims is difficult to describe," Jewish historian Yehuda Bauer, whose work we shall examine in the future, admits that

"the Holocaust is certainly not unique, because 'indescribable' human suffering is forever there and is forever being described."[\[14\]](#)



**Peter Novick**

In Bauer's words, "coming up with a remote quasi-scientific approach" is "as inhuman as that of those who committed the crime or of those who stood by and watched it indifferently."[\[15\]](#)

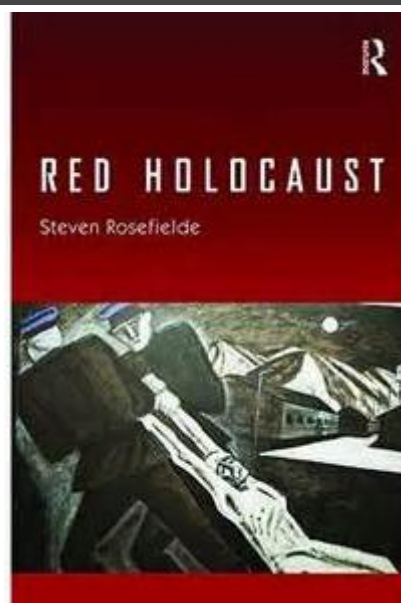
The late historian Peter Novick put it quite well when he wrote,

"In Jewish discourse on the Holocaust we have not just a competition for recognition but a competition for primacy. This takes many forms. Among the most widespread and pervasive is an angry insistence on the uniqueness of the Holocaust.

"Insistence on its uniqueness (or denial of its uniqueness) is an intellectually empty enterprise for reasons having nothing to do with the Holocaust itself and everything to do with 'uniqueness.'

"A moment of reflection makes it clear that the notion of uniqueness is quite vacuous. Every historical event, including the Holocaust, in some ways resembles events to which it might be compared and differs from them in some ways."[\[16\]](#)

If those words were just assertions built upon assertions with little or no historical or rational backbone, the Holocaust establishment would have had solid grounds to accuse their critics as irresponsible. But as we shall see, the historical data is just astounding.



**Stalin killed more than 10 million Russian peasants in less than three years.**<sup>[17]</sup> Yet many in the Holocaust establishment desperately and hopelessly try to get around this fact in order to keep the Holocaust religion alive and well.

After toe-dancing around Stalin's mass killings for a while and obviously seeing that her argument just dropped like an apple falling from a tree, Deborah Lipstadt declared:

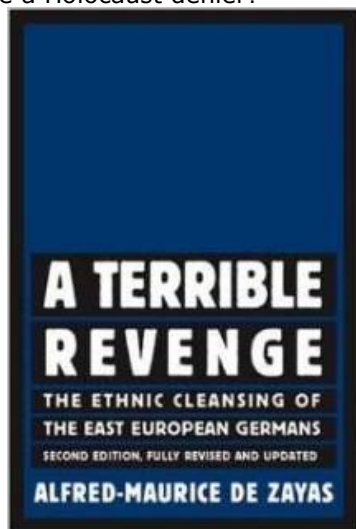
"This is not a matter of comparative pain or competitive suffering. It is misguided to attempt to gauge which group endured more. For the victims in all these tragedies the oppressors' motives were and remain irrelevant. Nor is this a matter of head count of victims or a question of whose loss was larger.

"In fact, Stalin killed more people than did the Nazis. But that is not the issue. The equivalencies offered by...historians are not analogous to the Holocaust...Whereas Stalin's terror was arbitrary, Hitler's was targeted at a particular group."<sup>[18]</sup>

If that is not silly, I do not know what is. Here was a man who was responsible for the death of at least sixty million people, but his terror was arbitrary! Lipstadt here certainly borders on the delusional as a person who claims to follow historical accuracies.

Is she actually saying that destroying the lives of those Russian peasants (kulaks) and dissents "arbitrary"? Wasn't *dekulakization* one of Stalin's primary goals?<sup>[19]</sup> Did Stalin try to pursue those goals regardless of the cost?<sup>[20]</sup>

Wasn't Stalin also targeting particular groups as well? Didn't Stalin call his victims "swine," "dogs," "cockroaches," "scum," "vermin," "filth," "garbage," and other names?<sup>[21]</sup> Did Stalin create a bloody regime that lasted for more than forty years?<sup>[22]</sup> If Lipstadt is prepared to deny all of this, isn't she assaulting truth here? Isn't she a Holocaust denier?



As we shall see, whether Lipstadt likes it or not, her reasoning here is Talmudic or Rabbinic in nature.

Paul Hollander, a Jewish scholar and writer who fled his native Hungary because of political persecution, subscribes to the same ideology, declaring that the Nazis should never be compared with the Soviets on "moral equivalence" because, among other things, "Communist regimes, unlike the Nazis, did not seek to murder children."<sup>[23]</sup>

I just could not hold my laughter here. If Hollander was some Joe on the street, there would be no problem.

Hollander was a professor of sociology at the University of Massachusetts and author of numerous books.

How can smart people like him absorb dumb ideas, when they know perfectly well that those ideas are just plain stupid? Well, ideology knows no boundary. As noted historian Steven Rosefielde humorously and beautifully puts it,

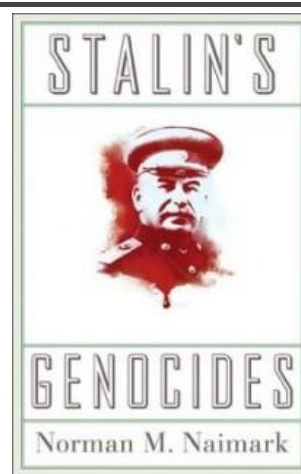
"Even if things got out of hand in the heat of battle, it could be claimed that kulak extermination wasn't state policy. Even if terror and lethal Gulag labor exploitation occurred, they could be excused as self-defense for numerous reasons, including the imperative of rabid socialist constructions. There always seemed to be extenuating rationalizations."<sup>[24]</sup>

Historian J. Otto Pohl writes that "the Soviet Koreans were the first nationality the Stalin regime deported in its entirety on the basis of their ethnicity. It was an act of national repression on a grand scale."<sup>[25]</sup>

Historian Norman Naimark of Stanford declares that "a good argument can be made that Stalin intended to systematically wipe out the kulaks as a group of people—not just metaphorically as a class—and that therefore the result can be considered genocide."<sup>[26]</sup>

Later he continued, "The principled abstention from using the term genocide can serve politicized purposes as much as its application to specific historical circumstances."<sup>[27]</sup>

As we are beginning to see, the "uniqueness" doctrine is an ideology, one that has no foundation in historical scholarship, but only exists in the minds of people like Lipstadt. It is maintained not because it is intellectually and morally satisfying, but because it seeks to preserve the new ethos: the religion of the Holocaust.



By 1937, two years before Hitler came to power, Stalin had already starved and executed as many as ten million peasants.<sup>[28]</sup> This period in history—from 1929-1937—is known as the Red Holocaust.<sup>[29]</sup> By 1938, a total of 9.7 million perished, and from 1939 until 1953, another 9 million lost their lives.<sup>[30]</sup> From 1937-1939, Stalin executed 50,000 clergymen alone.<sup>[31]</sup>

Stalin's terrorism began as early as 1918, when "he ordered the execution of all suspected counter-revolutionaries. Stalin burned villages in the countryside to intimidate the peasants and discourage bandit raids on food supplies a decade before he became Red tsar."<sup>[32]</sup> Even after World War II, Stalin did not stop terrorizing the peasants.<sup>[33]</sup> Minority groups such as the Greeks, Germans, Turks, Orthodox Christians, Lithuanians, and

Vlasovites also fell prey to Stalin's literal ethnic cleansing.[34]

Lenin, like Sigmund Freud, Wilhelm Reich and other Jewish revolutionaries, the real enemy was the church. He passionately declared in 1922,

"Now and only now, when there is cannibalism in the famine areas and hundreds, if not thousands, of corpses are lying on the roads, we can (and therefore must) carry out the confiscation of Church valuables with the most furious and merciless energy, not stopping at the crushing of any resistance..."

"Therefore I come to the inevitable conclusion that it is now that we must give the most decisive and merciless battle to the obscurantist clergy and crush its resistance with such cruelty that they won't forget it for several decades." [35]

Historian Donald Rayfield of the University of London, who is not even a church sympathizer, noted,

"In the parishes some 2,700 priests and 5,000 monks and nuns perished. Across Russia there were 1,400 bloody confrontations between Cheka or Red Army and parishioners, and over 200 trials."

"On March 20, 1922, the Cheka 'indicted' Patriarch Tikhon for counterrevolutionary activity despite the latter's eagerness to compromise; Trotsky wanted to arrest the entire Holy Synod." [36]

Senior clerics were arrested in Moscow and some were shot and sentenced to death. [37]



**Norman Naimark**

**There is no way** that the "uniqueness" doctrine can square historically with Stalin's Red Holocaust. As Rosefielde notes,

"Communism is indelibly stained by the Red Holocaust. Nonetheless, the will to deny, blur, soften, mitigate and pardon communist high crimes against humanity persists for complex personal, partisan, academic, cultural, political and pragmatic reasons." [38]

According to Rosefielde, Stalin was involved in the ethnic cleansing of the peasants by violent means, including executions, terror, and starvation, beginning with an attempt in 1917. [39] As he puts it,

"The peasantry was the Bolsheviks' first and primary target, because it did not fit Lenin's Marxist paradigm, founded on the criminalization of private property, business and entrepreneurship." [40]

We see the same pattern in Communist China, where Mao "forcibly collectivized the peasantry." [41] In the

end, Communist China was responsible for the death of at least forty million. [42]

It is clear by now that the "uniqueness" doctrine holds no historical validity. Yet by espousing it, people like Lipstadt, Hollander, Neusner, and others open themselves up for various cultural interpretations which say that Jewish blood is more important than Gentile blood.

This harmonizes with Talmudic reasoning, and there are examples of rabbis who espouse and even practice that belief system:

"Rabbi Yitzhak Ginzburg of Joseph's Tomb in Nablus/Shechem, after several of his students were remanded on suspicion of murdering a teenage Arab girl: 'Jewish blood is not the same as the blood of a goy.'"

"Rabbi Ido Elba: 'According to the Torah, we are in a situation of pikuah nefesh (saving a life) in time of war, and in such a situation one may kill any Gentile.'" On another occasion, the rabbi declared,

"If every single cell in a Jewish body entails divinity, and is thus part of God, then every strand of DNA is a part of God. Therefore, something is special about Jewish DNA..."

"If a Jew needs a liver, can he take the liver of an innocent non-Jew to save him? The Torah would probably permit that. *Jewish life has an infinite value. There is something more holy and unique about Jewish life than about non-Jewish life.*" [43]



**Steven Steinlight**

Stephen Steinlight, former Director of National Affairs for the American Jewish Committee, stated bluntly,

"I'll confess it, at least: like thousands of other typical Jewish kids of my generation, I was reared as a Jewish nationalist, even a quasi-separatist...I was taught the superiority of my people to the gentiles who had oppressed us."

"We were taught to view non-Jews as untrustworthy outsiders, people from whom sudden gusts of hatred might be anticipated, people less sensitive, intelligent, and moral than ourselves. We were also taught that the lesson of our dark history is that we could rely on no one." [44]

Michael Chabon of the *New York Times* concurs:

"As a Jewish child I was regularly instructed, both subtly and openly, that Jews, the people of Maimonides, Albert Einstein, Jonas Salk and Meyer Lansky, were on the whole smarter, cleverer, more brilliant, more astute than other people."

"And, duly, I would look around the Passover table, say, at the members of my family, and remark on the presence of a number of highly intelligent, quick-witted,

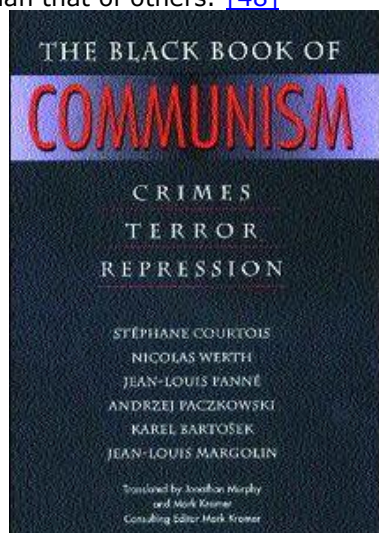


shrewd, well-educated people filled to bursting with information, explanations and opinions on a diverse range of topics.”[45] Chabon now pokes fun at what he referred to as “nonsense” and “our own stupidity as a people,”[46] but this just shows how ingrained the smarter-than-thou attitude is.

**Lipstadt hopelessly** writes, “The fate of every Jew who came under the German rule was essentially sealed. In contrast, no citizen of the Soviet Union assumed that deportation and death were inevitable consequences of his or her ethnic origins.”[47]

Lipstadt has a fantastic imagination, but imagination cannot be employed in historical and rational discourse. Alexander Solzhenitsyn disagreed with Lipstadt’s point when he wrote:

“If I would care to generalize, and to say that the life of the Jews in the camps was especially hard, I could, and would not face reproach for an unjust national generalization. But in the camps where I was kept, it was different. The Jews whose experience I saw—their life was softer than that of others.”[48]



Perhaps one of the strongest arguments against Lipstadt’s speculative imagination is proposed by Dr. H. G. Adler, a Jewish author who was imprisoned in Theresienstadt concentration camp during the war.

“Certainly there were those among [the Germans] who, during the years of occupation, were guilty of some infraction or other, but the majority, among them children and adolescents, were locked up simply because they were Germans. Just because they were German?...That phrase is frighteningly familiar; one could easily substitute the word ‘Jew’ for ‘German.’

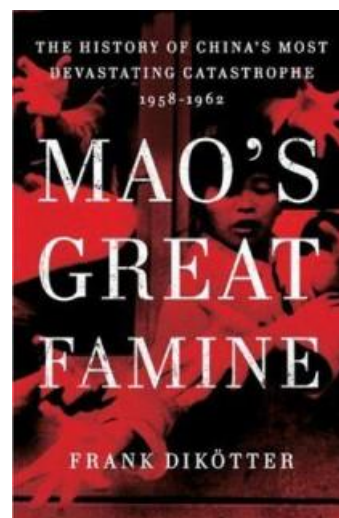
“The rags given to the Germans as clothes were smeared with swastikas. They were miserably undernourished, abused, and generally subjected to much the same treatment one was used to in the German-run camps...The camp was run by Czechs, yet they did nothing to stop the Russians from going in to rape the captive women.”[49]

Lev Kopelev, a Jewish revolutionary who had first-hand knowledge of what happened to ten million Russian peasants, said it well:

“You mustn’t give in to debilitating pity. We are the agents of historical necessity. We are fulfilling our revolutionary duty. We are procuring grain for our socialist Fatherland.”[50]

Historically and intellectually, this “uniqueness” doctrine is an abomination, and even Jewish author and journalist D. D. Guttenplan thinks that the argument works against those who promote it.[51] But ideologically it is useful, since it puts Jewish suffering above any other suffering in human history. This became clear in 2011 when “Jewish leaders and political groups in Germany condemned a proposed national day of remembrance for the 12 million ethnic Germans expelled from Eastern Europe after World War II.”[52]

Mao Zedong exterminated at least seventy million people, much more than what is presumed to have happened in Nazi Germany. The Stalinist and Leninist regimes exterminated millions more—some historians have calculated that they destroyed more lives than the Nazi and Fascist regimes combined.[53] *The Black Book of Communism* tells us that Communism is responsible for taking the lives of approximately one hundred million people.



So who is responsible for deciding what is unique and what is not?

If people like Steven Spielberg are really committed to honoring the lives of those who suffered under violent regimes, why aren’t there movies for those who lost their lives under Communist/Stalinist/Socialist regimes? And what about other countries around the world?

At the end of World War II, some Jewish scholars asserted that “at least 10 million Chinese were dead and 60 million left homeless. Four million Indonesians were either killed by the Japanese or died of hunger, disease, or lack of medical attention; and other Asian countries suffered similar losses.”[54] Other historians such as Chinese-American historian Ping-ti Ho agree.[55]

In light of these figures, how can any scholar or historian be intellectually honest with himself and the rest of the academic world while maintaining that Jewish suffering is “unique”? It simply does not add up.

We know that Nazi Germany did exist; we know that many Jews suffered under Nazi Germany; we also know that Jews were not the only ones to suffer under Nazi Germany. No serious historian or person with an ounce of common sense would deny these basic historical truths.

But which parts of the popular Holocaust tales are complete fabrications and which are not? This is where the historical data, files, and documents come in. Real history should not hinge on political correctness. To quote Gilad Atzmon again:

"To a certain extent, the Holocaust religion signals the final Jewish departure from monotheism, for every Jew is potentially a little God or Goddess. Abe Foxman is the God of anti-defamation, Alan Greenspan the God of 'good economy,' Milton Friedman is the God of 'free markets,' Lord Goldsmith the God of the 'green light,' Lord Levy the God of fundraising, Paul Wolfowitz the God of US 'moral interventionism.'

"AIPAC is the American Olympus, where mortals elected in the US come to be for mercy, forgiveness for being Goyim and for a bit of cash...



***"Thus the Holocaust religion is protected by laws, while every other historical narrative is debated openly by historians, intellectuals and ordinary people. The Holocaust sets itself as an eternal truth that transcends critical discourse..."***

***"As we can see, the Holocaust functions as an ideological interface. it provides its follower with a logos....To a certain extent, we are all subject to this religion; some of us are worshippers, others are just subject to its power."***

***"Those who attempt to revise Holocaust history are subject to abuse by the high priests of this religion. The Holocaust religion constitutes the Western 'real.' We are neither allowed to touch it, nor are we permitted to look into it. Very much like the ancient Israelites who were to obey their God but never question Him, we are marching into the void."*** [56]



If you think that Atzmon is just doing some intellectual exercise here, the *New York Times* came out with an article last month entitled, "The Line to Kiss [Sheldon]

Adelson's Boot." Perhaps it is pertinent to quote it in part here:

"It's hard to imagine a political spectacle more loathsome than the parade of Republican presidential candidates who spent the last few days bowing and scraping before the mighty bank account of the casino magnate Sheldon Adelson.

"One by one, they stood at a microphone in Mr. Adelson's Venetian hotel in Las Vegas and spoke to the Republican Jewish Coalition (also a wholly owned subsidiary of Mr. Adelson), hoping to sound sufficiently pro-Israel and pro-interventionist and philo-Semitic to win a portion of Mr. Adelson's billions for their campaigns.

"Gov. John Kasich of Ohio made [an unusually bold venture into foreign policy](#) by calling for greater sanctions on Iran and Russia, and by announcing that the United States should not pressure Israel into a peace process. (Wild applause.) 'Hey, listen, Sheldon, thanks for inviting me,' he said. 'God bless you for what you do.' "Gov. Scott Walker of Wisconsin brought up his father's trip to Israel, and said he puts 'a menorah candle' next to his Christmas tree. The name of his son, Matthew, actually comes from Hebrew, he pointed out.

"Gov. Chris Christie of New Jersey also described his trip to Israel, but then [did something unthinkable](#). He referred to the West Bank as the 'occupied territories.' A shocked whisper went through the crowd.

"How dare Mr. Christie implicitly acknowledge that Israel's presence in the West Bank might be anything less than welcome to the Palestinians? Even before Mr. Christie left the stage, leaders of the group told him he had stumbled, badly.

"And sure enough, a few hours later, Mr. Christie apologized directly to Mr. Adelson for his brief attack of truthfulness." [57]

## Adelson: US should drop atomic bomb on Iran

By MAYA SHWAYDER JERUSALEM POST CORRESPONDENT  
10/24/2013 14:58

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American-Jewish billionaire blasts Obama over negotiations with Tehran; says US should show Iran nuclear capabilities.



Sheldon Adelson Photo: Reuters

NEW YORK – During a panel at Yeshiva University on Tuesday evening, Sheldon Adelson, noted businessman and owner of the newspaper *Israel Hayom*, suggested that the US should use nuclear weapons on Iran to impose its demands from a position of strength.

**To sum up**, the Holocaust establishment settled on the uniqueness doctrine long ago because they were

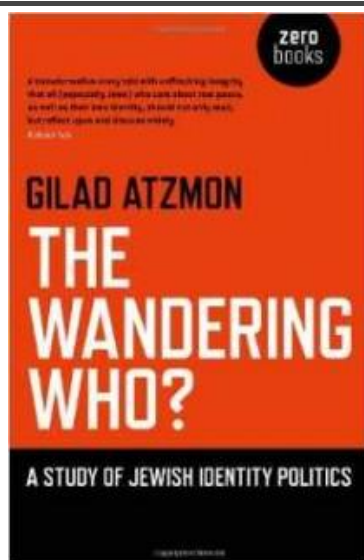
determined to force that religious dogma on everyone. But that dogma has also taken a contradictory life of its own.

If the Holocaust is unique, why can't the Zionist world stop invoking Hitler when they want to demonize countries or people they do not like? Why is Vladimir Putin the new Hitler? Why did Hilary Clinton call Putin the new Hitler?

Why did [Rick Santorum and his co-writer Joel C. Rosenberg](#), a former aide to Benjamin Netanyahu, also called both Putin and Iran two new Hitlers? Why do they keep telling us that the Middle East has countless Hitlers who ought to be expunged? Jewish neocon Max Boot has recently declared that

"It is by now obvious that the West's self-restraint—so reminiscent of similar self-restraint after Adolf Hitler's military buildup, militarization of the Rhineland, Anschluss with Austria, and seizure of the Sudetenland—has not convinced Putin to exercise self-restraint in response."[\[58\]](#)

But the Holocaust is unique! How can those people maintain those contradictory and grossly untenable ideas while their heads do not explode?



**As it turns out**, whenever the neo-Bolsheviks want to commit murder and destroy countries in the literal sense, they will continue to make use of Hitler. Whenever they want to torture prisoners[\[59\]](#) and sexually humiliated people, Hitler's name will certainly pop up.

The *New York Times* itself reported last month that "the Syrian civil war has ground down a cultural and political center of the Middle East, turning it into a stage for disaster and cruelty on a nearly incomprehensible scale."[\[60\]](#)

The *Times* continued in another article,

"The Syrian civil war's impact on the health of Syria's children is far more insidious than has been widely understood, a leading children's advocacy group reported Sunday, with large numbers dying or at risk from chronic and preventable diseases that have flourished because the country's public health system has basically collapsed.

"...at least 1.2 million children have fled to neighboring countries, that 4.3 million in Syria need humanitarian assistance and that more than 10,000 have died in the violence."[\[61\]](#)

Yet the time will never come out and say that this plan was carefully orchestrated by the neoconservatives, most specifically by people like [Daniel Pipes](#).

I perceive that the *Times* reported some of those statistics because they still want America to invade Syria and continue to support the rebels/terrorists. After all, the [Associated Press](#) has recently reported that the Syrian jihadists have already put to use some of the weapons the U.S. has been sending to that region.

Keith David Watenpaugh of the University of California could talk about "the arrival of sanguinary jihadist fighters, and the West's inaction" in Syria,[\[62\]](#) but he could never address the issue that America has been supporting those jihadist fighters in that region for years. And while Hillary, Santorum, and Rosenberg are afraid that Russia or Iran might be a resurrection of Nazi Germany, the Israeli regime is continuing to build its concentration camp in Gaza. [ABC News itself](#) has recently reported:

"Israel has barred 30 runners, including an Olympic athlete, from leaving the Gaza Strip to participate in a marathon later this week, highlighting Israel's tight restrictions on travel in and out of the Hamas-ruled territory..."

But who is paying the bill? Who is going to suffer while concentration camps are up and running? Hold your breath:

"American workers would have to cough up a one-time 'debt reduction fee' of \$106,000 to pay off the nation's debt that has grown 58 percent under [President Obama](#), according to Harvard University's Institute of Politics annual report on the USA."[\[63\]](#)

At the same time, [Treasury Secretary Jack Lew](#), an orthodox Jew, "signed a \$1 billion loan guarantee to Ukraine Monday, as the U.S. tried to bolster that nation's efforts to resist Russia's push into the region."

**[youtube 2FyR2JacPXQ]**

[\[1\]](#) Christopher Hitchens, "The Strange Case of David Irving," *LA Times*, May 20, 2001.

[\[2\]](#) Israel Shamir, *Cabbala of Power* (Charleston, SC: BookSurge, 2007), 91.

[\[3\]](#) Gilad Atzmon, *The Wandering Who?: A Study of Jewish Identity Politics* (Winchester & Washington: Zero Books, 2011), 43.

[\[4\]](#) *Ibid.*, 148.

[\[5\]](#) *Ibid.*, 149.

[\[6\]](#) Tim Cole, *Selling the Holocaust: From Auschwitz to Schindler, How History is Bought, Packaged and Sold* (New York: Routledge, 2000), 1.

[\[7\]](#) Quoted in Norman Finkelstein, *The Holocaust Industry*, 42.

[\[8\]](#) Pierre Vidal-Naquet, *Assassins of Memory: Essays on the Denial of the Holocaust* (New York: Columbia University Press, 1992), 15-17.

[\[9\]](#) Emil L. Fackenheim, *To Mend the World: Foundations of Post-Holocaust Jewish Thought* (Bloomington: Indiana University Press, 1994).

[\[10\]](#) Finkelstein, *The Holocaust Industry*, 70-71.

[\[11\]](#) Deborah Lipstadt, *Denying the Holocaust: The Assault on Truth* (New York: Penguin, 1994), 211.

[\[12\]](#) Abraham Foxman, *ADL on the Frontline*, January 1994, 2.

[\[13\]](#) Quoted in Peter Novick, *The Holocaust in American Life* (New York: Mariner Books, 1999), 196.

[\[14\]](#) Bauer, *Rethinking the Holocaust*, 7.

[\[15\]](#) Peter Steinfels, "Ideas and Trends," *NY Times*, November 12, 1989.

[\[16\]](#) Novick, *The Holocaust in American Life*, 9.

[\[17\]](#) See for example Jean-Louis Panne, Andrzej Paczkowski, et al., *The Black Book of Communism: Crimes, Terror, Repression* (Cambridge: Harvard University Press, 1999);



Robert Conquest, *The Great Terror: A Reassessment* (New York: Oxford University Press, 2008); Steven Rosefielde, *Red Holocaust* (New York: Routledge, 2010).

[18] Lipstadt, *Denying the Holocaust*, 212-213.

[19] See for example Hiroaki Kuromiya, *The Voices of the Dead: Stalin's Great Terror in the 1930s* (New Haven: Yale University Press, 2007).

[20] See for example Sheila Fitzpatrick, *Everyday Stalinism: Ordinary Life in Extraordinary Times* (New York: Oxford University Press, 2000).

[21] See Norman Naimark, *Stalin's Genocide* (Princeton: Princeton University Press, 2010).

[22] Hiroaki Kuromiya, *Stalin* (New York: Routledge, 2005), 201.

[23] Quoted in Naimark, *Stalin's Genocide*, 126.

[24] Rosefielde, *Red Holocaust*, 4.

[25] J. Otto Pohl, *Ethnic Cleansing in the USSR, 1937-1949* (Santa Barbara, CA: Greenwood Press, 1999), 9.

[26] Naimark, *Stalin's Genocides*, 63.

[27] Ibid., 124.

[28] Rosefielde, *Red Holocaust*, 40.

[29] Ibid., 50.

[30] Ibid., 20.

[31] Ibid., 44.

[32] Ibid., 42.

[33] Ibid., 46.

[34] Ibid., 79-80.

[35] Donald Rayfield, *Stalin and His Hangmen: The Tyrant and Those Who Killed for Him* (New York: Random House, 2005), 126.

[36] Ibid., 126.

[37] Ibid., 126-127.

[38] Rosefielde, *Red Holocaust*, 7.

[39] Ibid., 35.

[40] Ibid., 35-36.

[41] Ibid., 103.

[42] See Dikotter, *Mao's Great Famine*.

[43] Shahak and Mezvinsky, *Jewish Fundamentalism in Israel*, 43, 62.

[44] Stephen Steinlight, "The Jewish Stake in America's Changing Demography : Reconsidering a Misguided Immigration Policy," *Center for Immigration Studies*, October 2001.

[45] Michael Chabon, "Chosen, but Not Special," *NY Times*, June 4, 2010.

[46] Ibid.

[47] Lipstadt, *Denying the Holocaust*, 212.

[48] Nick Paton Walsh, "Solzhenitsyn Breaks Last Taboo of the Revolution," *Guardian*, January 25, 2003.

[49] Alfred-Maurice De Zayas, *A Terrible Revenge: The Ethnic Cleansing of the East European Germans* (New York: Palgrave, 2006), 97.

[50] Yuri Slezkine, *The Jewish Century* (Princeton: Princeton University Press, 2004), 230.

[51] Ibid., 295-296. Guttenplan's answer as to why many are still pushing this is "perhaps because there is no guarantee an appeal not grounded in guilt will be heard either."

[52] "Jewish leaders slam memorial day for expelled Germans," *Jewish Telegraphic Agency*, February 17, 2011.

[53] For further research, see for example John Arch Getty and Roberta Thomson Manning, ed., *Stalinist Terror: New Perspectives* (Cambridge: Cambridge University Press, 1993).

[54] Goodman and Miyazawa, *Jews in the Japanese Mind*, 136-137; the authors got these figures from John W. Dower's *War Without Mercy: Race and Power in the Pacific War* (New York: Pantheon Books, 1986); see also Werner Gruhl, *Imperial Japan's World War Two* (Piscataway, NJ: Transaction Publishers, 2010).

[55] See for example Ping-ti Ho, *Studies on the Population of China, 1368-1953* (Cambridge: Harvard University Press, 1959).

[56] Atzmon, *The Wandering Who?*, 150, 152.

[57] David Firestone, "The Line to Kiss Sheldon Adelson's Boots," *NY Times*, March 31, 2014.

[58] Max Boot, "The West Is Emboldening Putin," *Commentary*, April 14, 2014.

[59] For a recent development, see for example Spencer Ackerman, "Senate Torture Report Leaked CIA and White House Under Pressure," *Guardian*, April 11, 2013; Ali Watkins, Jonathan S. Linday, and Marisa Taylor, "CIA's Use fo Harsh Interrogation Went Beyond Legal Authority, Senate Report Says," *McClatchy Newspaper*, April 11, 2014.

[60] Anne Barnard, "Three Years of Strife and Cruelty Puts Syria in Free Fall," *NY Times*, March 17, 2014.

[61] Rick Gladstone, "Report Cities 'Devastating Toll' on Health of Syria's Children," *NY Times*, March 9, 2014.

[62] Keith David Watenpaugh, "Syria's Lost Generation," *Chronicle of Higher Education*, June 3, 2013.

[63] Paul Bedard, "Harvard Study: Your Share of the Federal Debt Is \$106,000," *Washington Examiner*, April 10, 2014.

<http://www.veteranstoday.com/2014/04/16/challenging-the-holocaust-uniqueness-doctrine-part-v/>

## Concentration Camps, Nazi Collaborators, and Zionist Contradictions

By [Jonas E. Alexis](#), April 20, 2014

**"The attributions of anti-Semitism to a uniquely distorted 'German mind' or 'German character' are largely irrelevant, whether based on psychology, sociology, intellectual history, or demonology." Historian Sarah Gordon[1]**

**We must never forget that Jews were not the only ones to be sent to concentration camps. There were Jehovah's Witnesses, Catholics, ordinary Germans, political dissidents, Communists, and even homosexuals.**

Even Richard J. Evans, one of the key figures in the Holocaust establishment, admits that there were at least 190,000 German "criminal offenders" by 1945. [2] There were several concentration camps designated for dissenters, Catholics and others, such as Dachau. According to Paul Berben, there were four main categories of prisoners: "the 'Politicals,' the 'Racials,' the 'Criminals' and the 'Anti-Socials.'" The 'Politicals' formed the largest group. [3] The Politicals were exclusively "German Communists and Social Democrats who actively opposed the seizure of power by the National Socialists. They were considered to be dangerous opponents and

were treated as such throughout their stay in Dachau. But other opposition groups, such as Conservatives and Monarchists, were also persecuted.

"Over the years there came to the camp men who had been found guilty of all kinds of transgressions of the new laws and regulations promulgated by the Nazi regime.

"Some, for example, had listened to foreign radio stations, some had simply had disagreements with some authorities, others had made unfavorable remarks about Nazism and had been denounced." [4]

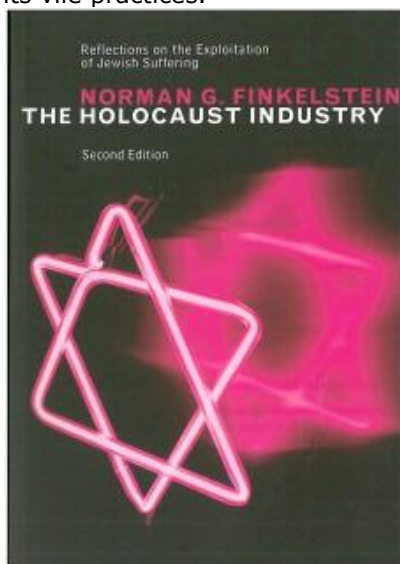
There were also priests who were part of the political group.[5] By 1937, the Catholic Church overwhelmingly opposed National Socialism. In retaliation

"schools were shut, Catholic organizations and works were banned, religious communities were abolished and their property seized, children were separated from the

Church and their families, the State alone being responsible for their upbringing.



"At the same time the cunning propaganda was used systematically to denigrate the Church, the clergy and religious observance. Foul accusations were made, and a series of trials was held to show members of the clergy as a body of money traffickers who were corrupting youth...Finally the famous encyclical Mit brennender Sorge of 1937 solemnly denounced the pagan ideology of Nazism and its vile practices.



"The Vatican's action did not put a stop to persecution. Far from it. Nazi government denounced the Church as the enemy of the nation more rigorously than ever. Hundreds of members of the clergy were arrested and sent to concentration camps, where a large number met their deaths.

"After playing a waiting game at the start, some bishops, first and foremost the Bishop of Munster, Mgr von Galen, protested against the doctrine of blood and race and against the new paganism...He publicly denounced Nazi crimes, in particular euthanasia. "[6]

The second group was the racial group, and it is where numerous Jews fit in.[7]Jews, however, were not the only group to be part of the racial category. Gypsies were also taken to Dachau for the same reason.[8]

The third group was the Criminals, who "were far less numerous at Dachau than the 'politicals.' On 26th April 1945 they numbered only 759, a large number of them having been enrolled in S.S. formations or sent to other camps. "[9]

The Anti-social group was "an extremely ill-assorted group in which were to be found beggars, hawkers, tramps, workers who had left their jobs or had had a row with their employers. Men who had simply wished to defend their rights as working people, when promises made to them had been broken, were also considered anti-social.

"There were men too who had been wrongly denounced or who had committed some minor transgression which in no way justified their being considered 'anti-social.' As in the case of the criminals distinctions could be made between them, for while some were genuinely 'anti-social,' others behaved well." [10]

The Jehovah's Witnesses were not part of any of the groups mentioned above, but "were banned in Germany from 1933." [11] Like the Jehovah's Witnesses, homosexuals were not part of any group, but were imprisoned. [12]

There were other unfortunates as well. [13] In the end, the prisoners who stayed at Dachau during its twelve years did not amount to millions. [14]

***In general, the Jews, Jehovah's Witnesses, homosexuals, political dissidents, and gypsies were sent to Dachau. But they were far from the only groups. Dr. Johannes Neuhausler, a Catholic priest who was at Dachau from 1941 until 1945, wrote that there were people there from various parts of the world:***

***Albanians, Americans, Arabians, Armenians, Belgians, Bulgarians, Danes, Dutchmen, Englishmen, Estonians, Finns, Frenchmen, Germans, Greeks, Hungarians, Italians, Russians, Slovaks, Slovenes, Spaniards, Swedes, Swiss, and Turks. [15]***

Dachau's prisoners did not have it easy: "The prisoners' clothing was clearly inadequate and could not protect them from the rigours of the winter. As they did not have changes of clothing they often had to spend the whole day and even the night in wet clothes." [16]

But since "living conditions in these subsidiary camps varied greatly according to the way they were laid out," there were a few things that were available in many of those camps.

For example, "a few sporting and cultural activities were authorized. Officially the S.S. could no longer maltreat the inmates as they liked. But the disciplinary regime remained very harsh." [17]

In the autumn of 1944, many prisoners in Dachau suffered, since Germany was on the brink of losing and since various parts of Europe was in chaos. [18] But many prisoners still exercised some rights, for "money brought on arrival and any that was subsequently sent to a prisoner was credited to him, and he could only draw 15 R.M. monthly. As some prisoners had considerable sums of money, especially in the early years, the S.S. conducted profitable financial transactions.

"When in 1942 the system of 'gift coupons' was instituted, the prisoners could no longer have money in their possession. The money in their account had to be used for the purchase of articles obtainable at the canteen, another course of considerable profit to the camp administration. "[19]

Berben notes that

***"theatrical entertainments, concerts, revues and lectures were arranged too. Among the thousands of men who lived in the camp there were all sorts***

**of talents, great and small, to be found: famous musicians, good amateur musicians, theatre and musical artists.**

**"Many of these men devoted their time in the most admirable way to gain a few moments of escape for their comrades in misery, and to keep up their morale. And these activities helped too to create a feeling of fellowship."** [20]

Surprisingly,

**"the camp had a library which started in a modest way but which eventually stocked some fifteen thousand volumes. It had been formed with the books brought in by prisoners or sent to them by their families, or from gifts. There was a very varied choice, from popular novels to the great classics, and scientific and philosophical works.**

**"Only books in German and at the most a few dictionaries were allowed, but there were some 'forbidden' volumes there too, whose bindings had been camouflaged by the prisoner-librarians and which received particular attention from those who were 'in the know.'**

**"The intellectuals in the camp kept the catalogues up to date and were in charge of lending out the books. Unfortunately, it was not possible for more than a very few prisoners to do any reading, so it was mainly only those lucky enough to be attached to the library who benefited from it.**

**"Yet it is astonishing to learn that some men in spite of their miserable convicts' existence nevertheless found the energy to take an interest in the arts, in science and in philosophical problems."** [21]

Correspondence was allowed, although there were regulations. [22]

In addition, letters sent to individual families "had to be written in German and to one single recipient. Contents had to deal only with family matters and no reference at all was permitted to life in the camp, or the letter was not sent off." [23]

During the last years, probably from 1939 until 1944,

"it was decreed that a prisoner could send or receive two letters or two cards per month. He had to write in ink, very legibly, on the fifteen lines of each page of a letter. His correspondent could only use plain paper, and double envelopes were not allowed." [24]

The S.S. probably adopted this petty censorship for various reasons. But, as already suggested, not all the camps were the same, and each camp was

"influenced by a number of factors, such as: when it was formed, its position, the type of work, the number and nationality of its prisoners, or the behaviour of the S.S. officers and other ranks, of the Kapos and civilian personnel, and so on." [25]

Berben recounts that "the food was of course deplorable: soup with no nutritive value, containing only cabbage and a few bits of potato, and bread which was forever being reduced in quantity, until by the end it consisted of one eighth of a 30 lb. loaf. There were about 400 plates among 3,000 people." [26]

During that time, typhus broke out, and killed nearly 3,000 men. "When Captain Barnett, an American member of the War Crimes Investigation Commission, visited the camp, which the S.S. had set on fire, he found two ditches each containing between 2,000 and 2,500

corpses and he counted a further 268 corpses scattered over the compound." [27]



**"My Precious"**

**Putting all the pieces together**, can popular historians in good conscience ignore these facts and simply focus on Jewish exterminations?

Is it historically fair to deliberately dismiss non-Jews in the camps and focus on one particular people? In his defense, Jewish historian Yehuda Bauer wrote, "'Aryan' actually had only the quality of distinguishing it from 'non-Aryan'; the only non-Aryan was the Jew. Anti-Semitism was therefore not a result of Nazi racism, but the obverse was true: racism was a rationalization of Jew-hatred." [28]

The only way that this theory would work is if the Nazis only focused on Jews only. And here is the perennial contradiction that the Holocaust establishment has yet to answer properly:

If the Simon Wiesenthal Center is really pursuing justice and going after Nazi collaborators, shouldn't the organization be in the business of charging Hollywood directors and producers as well? Haven't some scholars argued that Hollywood directors collaborated with Nazi Germany? [29]

Why did those directors never get prosecuted and continue to make millions of dollars working with Nazis while innocent people like Frank Walus were being prosecuted and persecuted?

The answers to those questions are pretty simple: the Holocaust industry, as Norman Finkelstein would have put it, is a colossal hoax and fabrication. [30] The definition of a Nazi or terrorist group has taken a paradigm shift.

**[youtube zgZVE-PzCaY]**

A person is or is not a Nazi because the Holocaust establishment tells us so; a terrorist group like the Syrian rebel is not a terrorist group because the neocons change the name of the game.

In other words, the Zionist world is like Gollum in J. R. R. Tolkien's *The Lord of the Rings*, who dialectically likes the ring of power and hates it at the same time.

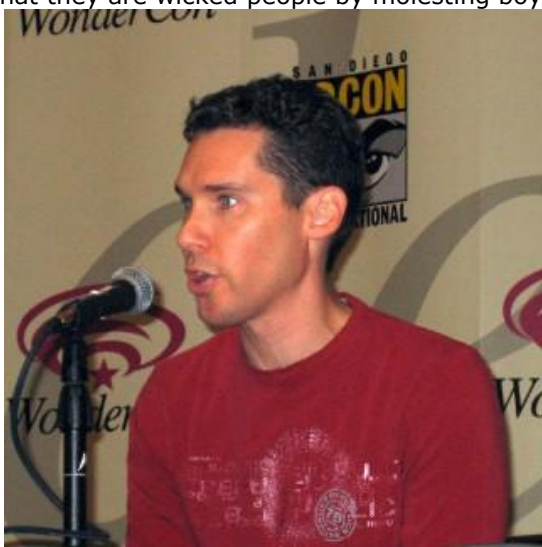
**"It was the one thing he loved, his 'precious,' and he talked to it, even when it was not with him....the thing was eating up his mind, of course, and the torment had become almost unbearable...He hated the dark, and he hated light more: he hated everything, and the Ring most of all.**



**“‘What do you mean,’ said Frodo. ‘Surely the Ring was his precious and the only thing he cared for? But if he hated it, why didn’t he get rid of it, or go away and leave it?’**

**“You ought to begin to understand, Frodo...He hated it and loved it, as he hated and loved himself.”[31]**

The Zionist world and the sexual debauchery which Wilhelm Reich had unleashed upon priests and nuns work in a similar way. Reich and the sexual culture told priests and nuns to act upon their sexual impulses, but when priests and nuns responded by saying, “We’ll be glad to do so,” the same sexual culture gets to tell priests and nuns that they are wicked people by molesting boys.



**Bryan Singer**

The sexual culture can defend Woody Allen, Roman Polansky, and more recently director of *X Men: Days of Future Past* Brian Singer, but priests and nuns ought to be put on trial. As E. Michael Jones puts it,

“The same media which automatically assumes that every Catholic priest accused of abuse is guilty as charged lets Hollywood celebrities off the hook by insisting that they are innocent until proven guilty.”[32] Will the media eventually condemn Singer? Will they pursue further investigation on the matter?

“The plaintiff, Michael Egan, claims he was 15 years old when Singer forcibly sodomized him, among other allegations. Egan’s lawyers, led by Jeff Herman, allege that Singer provided him with drugs and alcohol and flew him to Hawaii on more than one occasion in 1999.

“His suit claims battery, assault, intentional infliction of emotional distress and invasion of privacy by unreasonable intrusion, and it seeks unspecified damages.”

Egan declared, “I can now stand in front of you all today and say, I am a survivor of childhood sexual abuse. Some people don’t have a choice to say that. Some end up dead.”

**[youtube x75fEjGtKSM]**

There is no sign that Singer will be proved guilty in the foreseeable future. Why? Because he is too powerful. He is untouchable. It is the same thing with Woody Allen. Allen, who had a “persistent fascination” with incest and who got immersed in psychoanalysis for over thirty years, can screw Dylan Farrow and get away with it pretty easily.

Allen even got the support of Jewish actresses such as [Scarlett Johansson](#) and got the opportunity to defend

himself in the *New York Times*,[33] but priests have no chance.

“The double standard is impossible to ignore. In Philadelphia, ADL board member and DA, Lynn Abrams announced that she was going to investigate clergy sexual abuse, but only the Catholic Church got investigated.” [34]

But Dylan Farrow could hardly be the only girl to get screwed by Allen. Mia Farrow, who fell in love with Allen in 1980, adopted 14 kids, and one of them happened to be Soon-Yi. Soon-Yi was another fresh blood.

Mia Farrow, who discovered that Allen had also a fascination with incest, told him, “You’re not supposed to fuck the kids.” In respond, Allen declared, “I know I did a bad thing.”[35] All right. Did Allen get to be exposed like priests who got involved in sexual harassment and abuse?



**Dylan Farrow and Woody Allen**

**In a nutshell**, the sexual culture loves sodomy and hates it at the same time. If priests commit sodomy, that is a wicked act and ought not to be tolerated. If Bryan Singer or Michael Jackson commits sodomy, that is a libel which ought to be expunged from the minds of decent people.

In the same way, the Zionist world loves Nazis and hates them at the same time; they like terrorists and hate them at the same time. They cannot let them go. They cannot live without them. Nazis and terrorists are their precious. They will not give their precious away precisely because the stakes are too high.

How else would Zionism continue to manipulate the West, most specifically America? How would the neoconservatives continue to write palpable defense of the Syrian terrorists who, in the eyes of the Syrian people, are destroying the country (with the help of Saudi Arabia, Qatar, Turkey, and America)?[36]

How would the neocons continue to lambaste Iran, which is ahead of schedule with respect to the nuclear deal? [37] How would the neoconservatives write diatribes against Putin virtually every other day in magazines and newspapers such as *Commentary*, the *Weekly Standard*, the *National Review*, *FrontPage Magazine*, the *American Thinker*, the *Washington Post*, the *New York Times*, etc. ?[38]

How would they continue to kill [innocent civilians](#) in places like Yemen? How would the architects of the CIA’s “enhanced interrogation” technique James Mitchell and

Bruce Jessen, who had very little knowledge of terrorism in the Middle East,[39] go around defending torture without going to jail?[40]

How would Daniel Pipes argue that America should support both the Syrian terrorists and Assad at the same time? How would Caroline Glick of the *Jerusalem Post* continue to label people like Pat Buchanan and Rand Paul anti-Semites?[41]

The Ring of power devoured Gollum and in process turned him into a monster. Talmudic disputations and interpretations have been devoured people like Pipes for centuries and, in the process, they have abandoned moral and practical reasoning.

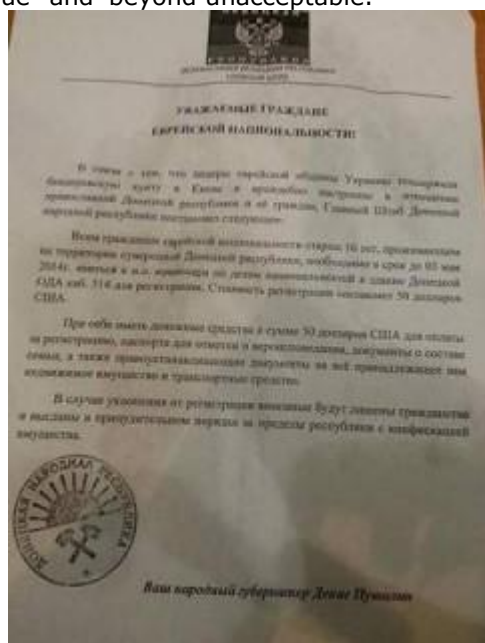
This *modus operandi* of course has sent shockwave among some perceptive observers since the inception of neoconservatism. The late Russell Kirk himself was frightened to see where the neoconservative movement was going, people whom he viewed primarily as of "Jewish stock" and who "recruited some Protestant and Catholic auxiliaries." [42] Kirk continued,

"How earnestly they founded magazine upon magazine! How skillfully they insinuated themselves into the councils of the Nixon and Reagan Administrations! How very audaciously some of them, a decade ago, proclaimed their ability to alter the whole tone of the *New York Times*." [43]

They do not want to alter just the *New York Times* but much of the world. Once again, Ukraine is a classic example.

After sleeping with neo-Nazis for months in Ukraine, the Zionist world is now telling us that the Pro-Russian government is forcing Jews to register. How did they get that reliable source? [From the Israeli regime.](#)

John Kerry quickly used that opportunity to blast the pro-Russian government, saying that it is "grotesque" and "beyond unacceptable."



**Warning: fake document**

Jillian Kay Melchior of *National Review*, who struggled mightily to string two rational thoughts together, also used that opportunity to score some points on Russia, saying things like

"The forced registration of Jews in Donetsk may well offer some insight into Russia's totalitarian mindset, which is deeply rooted in the history of the last century.

"It may also be indicative of the problems Ukraine faces as the most corrupt nation in Europe: It's possible this is a money-making scheme by corrupt Donetsk officials who want to pocket registration fees. Either way, if it's coming from separatists, it's a bad sign that Jews are being singled out." [44]

The propaganda turned out to be a complete hoax and fabrication. [45]

"A Ukrainian rabbi whose congregation was the target of an anti-Semitic leaflet that drew global media interest and condemnation from the U.S. government believes it was a hoax and wants to put the matter to rest.

"But five days after the incident in the restive eastern city of Donetsk, Ukraine's prime minister, anxious to maintain U.S. support against [Russia](#), issued a statement accusing Moscow and told a U.S. TV channel he would find the 'bastards' responsible."

Could it be that the prime minister was one of the "bastards" or accomplices who put this stuff out for the Israeli regime?

In any event, the Israeli regime did not even send an apology to anyone who bought the lie hook, line, and sinker. The Israeli regime's covert operation in the region is not a surprise at all. As E. Michael Jones puts it,

**"As if to prove that politics continue to make strange bedfellows, Israeli soldiers were also involved in the Maidan square demonstrations fighting alongside the Ukrainian fascists.**

**"In an interview with the Jewish Telegraph Agency, an officer in the Shu'alei Shimshon reconnaissance battalion of the Givati infantry brigade of the IDF explained how he headed a force of 40 men and women, 'including several fellow IDF veterans,' in violent clashes with Ukrainian government forces, clashes which eventually brought down the government.**

**"Just what their role was and whether they were involved in criminal activity, like the sniper fire that killed 100 demonstrators and police, remains unclear at this point. What is clear is Delta's (the pseudonym for the IDF officer) willingness to work with anti-Semitic Neo-Nazis to achieve common political goals:**

**"As platoon leader, Delta says he takes orders from activists connected to Svoboda, an ultra-nationalist party that has been frequently accused of anti-Semitism and whose members have been said to have had key positions in organizing the opposition protests.**

**"I don't belong [to Svoboda], but I take orders from their team. They know I'm Israeli, Jewish, and an ex-IDF soldier. They call me 'brother,' he said. 'What they're saying about Svoboda is exaggerated, I know this for a fact. I don't like them because they're inconsistent, not because of [any] anti-Semitism issue.' "** [46]

The CIA has been doing covert operations in Ukraine as well. But when Prime Minister Dmitri A. Medvedev pointed this out, David M. Herszenhorn of the *New York Times* accused him of appealing to conspiracy theory. He wrote,

"And so began another day of bluster and hyperbole, of the misinformation, exaggerations, conspiracy theories,

overheated rhetoric and, occasionally, outright lies about the political crisis in Ukraine that have emanated from the highest echelons of the Kremlin and reverberated on state-controlled Russian television, hour after hour, day after day, week after week.”[47]

It certainly cannot get any better. [CIA director John Brennan](#) went to Ukraine and Washington even planned to deliver “non-lethal weapons to the time changers,” but that too is conspiracy theory. Even *Forbes* has declared that Brennan intended to deliver non-lethal weapons—and “that remains Washington’s official position.” [48]



Senator [Chris Murphy](#) told *MSNBC*, who also is a puppet of the Zionist system, found it quite shocking that Brennan would go to Ukraine during this critical time.

“What message does it send to have John Brennan, the head of the CIA in Kiev, meeting with the interim government? Does that not confirm the worst paranoia on the part of the Russians and those who see the Kiev government as essentially a puppet of the West?

“I don’t know the wisdom of having Brennan there. We ultimately don’t want this to be viewed as a proxy fight between the United States and Russia.”

Herszenhorn did not appeal to anti-Semitism this time because that would quickly disarm his point, but conspiracy theory was his next logical step, since reason and evidence obviously abandoned him.

Paul Craig Roberts responded, “Herszenhorn dismisses reports of extreme nationalist neo-nazi Russophobia as ‘sinister claims’ and regards the Washington-imposed unelected government in Kiev as legal. However, Herszenhorn regards governments formed as a result of referendums to be illegal unless approved by Washington.

“The Western World is the World of the Matrix protected by the Ministry of Propaganda. Western populations are removed from reality. They live in a world of propaganda and disinformation. The actual situation is far worse than the “Big Brother” reality described by George Orwell in his book, 1984.

“The ideology known as neoconservatism, which has controlled US governments since Clinton’s second term, has the world set on a path to war and destruction. Instead of raising questions about this path, the Western media hurries the world down the path.” [49]

In a nutshell, working with neo-Nazis is no big deal, but labeling Putin a Nazi or a Hitler is politically acceptable. For Jay Haug of the neoconservative flagship the *American Thinker*, Hitler’s and Putin’s tactics are essentially the same. [50]

But Haug does not even remotely suggest that Jewish neocon Victoria Nuland is a neo-Nazi collaborator! When I contacted him and pointed this out, his response was quite shocking: “Who is she? No idea what you are talking about.”

Here is a man who is trying to link Putin with Hitler, but he does not even know if a neo-Nazi collaborator Victoria Nuland exists!

When I pressed the issue further and provided evidence that Nuland is supporting neo-Nazis and asked Haug whether he was going to write an article about this issue, the response was even more interesting: “I’ll leave it up to you.” In other words, Haug did not want to know.



**What we are seeing over and over is a reversion of moral and political logos**, and the inception of this story goes back to the first century when the Jewish people as a group rejected ultimate *Logos* and preferred Barabbas, who was a thief and a robber.

Some has ridiculously and repugnantly postulated *ad nauseam* that the Jewish revolt against logos throughout history proves that their rebellion has a racial or genetic basis. Hence, the oft-repeated rhetorical question, “is Judaism simply a religion?”

Well, is Christianity just a religion? Is Islam just a religion? Is Buddhism just a religion? Why does the question stop with Judaism? How is it a coherent argument? How is that a basis for ridiculous and unnecessary hypothesis which ultimately leads to a moral and intellectual bottleneck?

If Christianity has been affecting people’s lives for centuries, does that lead to the nonsensical notion that people who embrace Christianity has a genetic basis?

People who propose the genetic hypothesis do not want to understand that there is a difference between morality and DNA [51] and that theological substratum has enormous ramifications.

Moreover, if Jewish behavior is genetic, how can those theorists seriously go around convincing people like Goldman Sachs and Bernie Madoff that they ought not to behave a certain way and that they can actually change their lifestyle? How can they seriously and rationally praise people like Norman Finkelstein who do not buy the Zionist ideology?

Proponents of the genetic hypothesis certainly know something about Newtonian physics and the laws of genetics, but they do not want to apply it all the way. Furthermore, if we use their argument against them, the genetic hypothesis is so ingrained in their DNA that they cannot see the obvious.

And this is why it is hard to respond to those people precisely because if Jewish behavior is genetic, then the hypothesis that “Jewish behavior is genetic” can also be shown to be genetic, a self-defeating philosophy. In



other words, is there a gene for believing in the genetic hypothesis?

What I have discovered over the past few months is that many of those who postulate this idea do not want to know; on many occasions they appeal to silly arguments to make a point. A few months ago, I have tried to reason with a man who thought that Jewish behavior is also genetic.

When I pointed out to him some of the scientific and rational evidence against the theory, and when I even pointed out the cardinal error in books such as Harry Ostrer's *Legacy: The Genetic History of the Jewish People* and how he cooked up some of his evidence to marshal the Zionist propaganda which my email correspondent repudiates,<sup>[52]</sup> it seemed that I had destroyed his "scientific" faith in the genetic hypothesis.

Yet to my surprise, my email correspondent continued on to believe what he wanted to believe anyway because he did not want to know. He even continued to say that Ostrer is still right!

All of a sudden, I was the bad guy who wants to destroy his truth. I began to get some nasty emails saying that Alexis is not interested in the truth.

Was his behavior toward me genetic as well? If so, did I make a huge mistake responding to his emails, thinking that he would change his mind if he sees the evidence?

If Jewish behavior is genetic, how about Christ and his disciples, Solomon Michael Alexander, Hermann Cohen, Baptista Giovanni Jonas, Leopold Cohn, Theodore Ratisbonne, Michael Polanyi, Israel Shahak, Israel Shamir, Mortimer Adler, Gilad Atzmon, Roi Tov, etc.?

Well, according to the logical deduction of the genetic hypothesis, those people are just misfits or genetic defects in the evolutionary scale.<sup>[53]</sup> Even if a Jewish person becomes Christian and rejects the Talmudic hatred of the goyim, he still must have that genetic behavior in his gut because what happens genetically happens automatically. I just do not know why some people still maintain that ridiculous notion.

Moreover, if Jewish behavior is genetic, why would people be upset when certain Jews act in a certain way? Why shouldn't people like [Eli Roth](#) say things like, to "'[fuck an entire generation](#)' is in my genes"?

When Paramount Pictures feared that Darren Aronofsky's Noah may not attract a lot of Christian viewers, Aronofsky declared point-blank, "[I don't give a fuck about the test scores](#)". My films are outside the scores."<sup>[54]</sup> Did his DNA compel him to make the assertion?

On what basis should people convince people like Roth to act differently? And how did they get that behavior in their genes? Those are the questions that do not get answers because they ruin the ideological force of the genetic hypothesis.

And if people are writing books month after month saying that the Jewish behavior ought to change, aren't they presupposing that the issue is moral and not primarily genetic? Would you offer a blind man the choice of making a right or left turn when you know he cannot see in the first place?

Christ confronted the genetic theory which the Pharisees of his day desperately tried to propose and rejected it out of hand. If there is to be solid research and serious rationality on this issue, we do not need to appeal to dubious and unnecessary hypothesis which is not rooted and ground in metaphysical truth.

[1] Sarah Gordon, *Hitler, Germans, and the "Jewish Question"* (Princeton: Princeton University Press, 1984), 48.

[2] Richard Evans, *The Third Reich at War* (New York: Penguin, 2008), 686, 688-689.

[3] Berben, *Dachau*, 11.

[4] Ibid.

[5] Ibid., 12.

[6] Ibid., 140-141.

[7] Ibid., 12.

[8] Ibid., 13.

[9] Ibid., 14.

[10] Ibid.

[11] Ibid.

[12] Ibid.

[13] Ibid.

[14] Ibid., 18-19.

[15] Johannes Neuhausler, *What Was it Like in the Concentration Camp at Dachau?* (Munich: Manz A. G., 1973), 22.

[16] Berben, *Dachau*, 71.

[17] Ibid., 57.

[18] Ibid., 57-58.

[19] Ibid., 60.

[20] Ibid., 72.

[21] Ibid., 72-73.

[22] Ibid.

[23] Ibid.

[24] Ibid., 73.

[25] Ibid., 75.

[26] Ibid., 77.

[27] Ibid., 77-78.

[28] Gordon, *The "Jewish Question"*, 103.

[29] See for example Ben Urwand, *The Collaboration: Hollywood's Pact with Hitler* (Cambridge: Harvard University Press, 2013); Thomas Doherty, *Hollywood and Hitler, 1933-1939* (New York: Columbia University Press, 2013).

[30] Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (New York: Verso, 2000).

[31] J. R. R. Tolkien, *The Fellowship of the Ring* (New York: Mariner Books, 2012), 13, 58-59.

[32] E. Michael Jones, "Woody Allen and Double Standard," *Culture Wars*, March 2014.

[33] Ibid.

[34] Ibid.

[35] Cited in Jones, *Jewish Revolutionary Spirit*, 1007-1008.

[36] Peter Osborne, "Syria: As the Bombs Fall, the People of Damascus Rally Round Bashar al-Assad," *Telegraph*, April 17, 2014.

[37] Scott Peterson, "Iran Ahead of Schedule in Complying with Nuclear Deal, UN Watchdog Says," *Christian Science Monitor*, April 17, 2014.

[38] See for example Seth Mandel, "Obama's eBay Diplomacy in Action," *Commentary*, April 18, 2014; Max Boot, "How to Get Moscow's Attention," *Commentary*, April 17, 2014; Joseph Klein, "Diplomatic Breakthrough on Ukraine or More Russian Lies?," *FrontPage Magazine*, April 18, 2014; Michael Barone, "Obama's Dithering Ukraine Policy," *National Review*, April 18, 2014; Thomas Friedman, "Go Ahead, Vladimir, Make My Day," *NY Times*, April 12, 2014; Garry Kasparov, "It's Time to Stop Putin," *Washington Post*, March 20, 2014.

[39] Scott Shane, "2 U.S. Architects of Harsh Tactics in 9/11's Wake," *NY Times*, August 11, 2009.

[40] Jason Leopold, "CIA Torture Architect Breaks Silence to Defend 'Enhanced Interrogation,'" *Guardian*, April 18, 2014.

[41] Caroline Glick, "Column One: The Disappearance of US Will," *Jerusalem Post*, April 17, 2014.

[42] Russell Kirk, "Neoconservatives: An Endangered Species," *American Conservative*, November 21, 2012.

[43] Ibid.

[44] Jillian Kay Melchior, "Who Are the Real Ukrainian Anti-Semites?," *National Review*, April 17, 2014.

[45] Alec Luhn, "Anti-Semitic Flyers 'by Donetsk People's Republic' in Ukraine a Hoax," *Guardian*, April 18, 2014; "Ukraine

Rabbi Calls Anti-Semitic Leaflet a Political Hoax," *Jerusalem Post*, April 20, 2014.

[46] E. Michael Jones, "Crimea River: The Hypocrisy of U.S. Foreign Policy," *Culture Wars*, April 2014.

[47] David M. Herszenhorn, "Russia Is Quick to Bend Truth About Ukraine," *NY Times*, April 15, 2014.

[48] Melik Kaylan, "Why CIA Director Brennan Visited Kiev: In Ukraine the Covert War Has Begun," *Forbes*, April 16, 2014.

[49] Paul Craig Roberts, "The New York Times Has Acquired a New Judith Miller," *Foreign Policy Journal*, April 17, 2014.

[50] Jay Haug, "The American Left is Positively Putinesque," *American Thinker*, April 14, 2014.

[51] For further studies on similar issues, see for example M. R. Bennett and P. M. S. Hacker, *Philosophical Foundations of Neuroscience* (Malden: Blackwell, 2003); Nancey Murphy and Warren S. Brown, *Did My Neurons Make Me Do It?: Philosophical*

*and Neurobiological Perspectives on Moral Responsibility and Free Will* (New York: Oxford University Press, 2007); Mario Beauregard, *Brain Wars: The Scientific Battle Over the Existence of the Mind and the Proof That Will Change the Way We Live Our Lives* (New York: HarperOne, 2012).

[52] For a brief introduction, see for example Rita Rubin, "'Jews a Race' Genetic Theory Comes Under Fierce Attack by DNA Expert," *Jewish Daily Forward*, May 7, 2013.

[53] In order to maintain similar positions, one correspondent told me that Christ and his disciples were not Semites!

[54] Isn't it interesting that Aronofsky, [Russell Crowe](#), and [Paramount vice chairman Rob Moore](#) attempted to meet Pope Francis in [order for him to bless the film](#)!

<http://www.veteranstoday.com/2014/04/20/concentration-camps-nazi-collaborators-and-zionist-contradictions-part-vi/>

## Soap Stories, Gas Chambers, and the Magic Number

By [Jonas E. Alexis](#) April 23, 2014

**Using William Whewell's phrase "consilience of inductions," Michael Shermer, publisher and editor of *Skeptic* magazine, argues that Holocaust historians base their arguments on essentially four key foundations: a convergence of evidence made by eyewitnesses, a collection of reliable documents, photographs, and physical evidence.**

[1]

What Shermer does not tell his readers was that there was a "convergence of evidence" showing that people were gassed at Belsen, Dachau, and other places; there was a "convergence of evidence" showing that the Nazis used Jewish fat to make soap. Alleged eyewitnesses were summoned, supposed documents were used, photographs were forged, and physical evidence was fabricated.

Those claims were made by a wide range of Jewish organizations and leaders, including Simon Wiesenthal, one of the most colossal hoaxers and forgers in the twentieth century. [2]

These stories, particularly the soap story, spread like wildfire in Poland, Slovakia, and even Germany. This was so popular that "by July 1942 rumors were rife all over Eastern Europe that Jews were killed in great numbers and 'boiled into soap.'" [3]

Yet it took Jewish historian Walter Laqueur years to declare that the soap story was demonstrably false. [4] Now no serious Holocaust historian believes those stories. They were first challenged by people labeled "deniers," some of whom were persecuted for challenging accepted dogma.

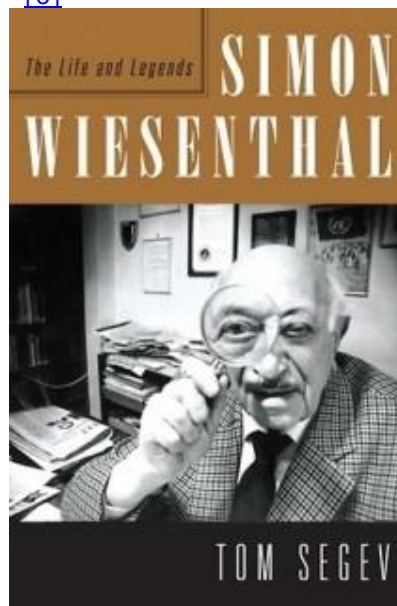
Consider Paul Rassinier, a French anti-Nazi history and geography teacher who smuggled Jewish refugees into Switzerland. Rassinier was captured by the Nazis in 1943 and sent to Buchenwald. When the war was over, he was released and returned to France, where he was awarded the highest decoration from the French government.

Rassinier, however, was appalled at some of the claims being propagated. Although he hated the Nazi policies, he knew that there were no people being gassed in gas chambers. [5]

Yet despite that the soap and Jewish fat stories have been disbanded by the Holocaust establishment itself, many continue to propagate them as if they were true. Michael Shermer and his co-author Alex Grobman write:

"What can we conclude about this story? Soap was never manufactured on an industrial scale from victims' bodies, but it may have been done experimentally.

"As in the case of renegade SS unit abusing corpses, there may have been isolated cases of turning human fat into soap, but certainly not an organized plan to do so on any scale. We agree with the holocaust historian Yisrael Gutman, who concludes that 'it was never done on a mass scale.'" [6]



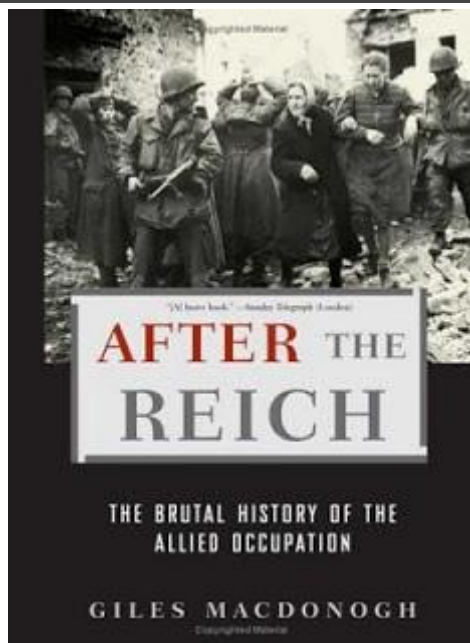
Jewish anthropologist and doctor Melvin Konner of Emory University even goes so far as to say that

"under the pressure of the Soviet advance, fat was rendered from the Jewish bodies in cremation to be poured back onto the flames and accelerate the burning.

**"Jewish blood was extracted from seven hundred women at Auschwitz to be transfused to German soldiers, casting racial purity to the winds, and of course without concern for the women's survival; 'the women were lying on the ground, faint, 'and deep rivers of blood were flowing around their bodies.'"** [7]

Now Konner again is a doctor who was trained in the sciences at Harvard. It is amazing that he provides not a single evidence for his assertion. If the Germans were concerned about racial purity, why would they take Jewish blood and mix it with German soldiers? Were the Germans that stupid?

For Richard L. Rubenstein of Florida State University, there were "subordinate industries" in Nazi Germany, "such as the turning of the fat from Jewish bodies into reine judische Seife, 'pure Jewish soap,' their gold teeth into Reichsbank deposits, and occasionally, their skin into luminous lampshades." [8]  
Is that historically accurate?



**Historian Giles MacDonogh** notes that it was never clear that the gas chamber, although it existed, "had been put to use. The normal method of execution was *Genicksschuss*—a shot in the back of the head—and there was a special part of the camp where the killing took place. To gas the Dachauer, the usual method was to transfer them to Hartheim, across the border in Austria. Over 3,000 died this way." [9]

In other words, no one was gassed in Dachau. Paul Berben, who was at one of the camps, declared that "the Dachau gas-chamber was never operated." [10]

Dr. Johannes Neuhausler, a Catholic priest who was sent to Dachau by the Nazis and lived there from July 12, 1941, until April 24, 1945, noted that

"Dachau had...its own gas chamber. But its 'showers' were never used. Instead, the inmates of the Dachau camp were sent to Linz in Austria to be gassed." [11]

Tales of people who were sent to be gassed at other places were based solely on hearsay. [12] Yet French Jewish historian Pierre Vidal-Naquet tells us that even "hearsay witnesses who in fact did not see" [people gassed] have something to teach us. " [13]

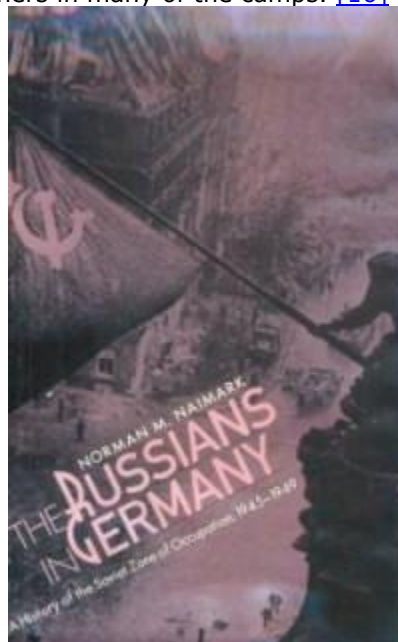
Indeed they do, but for them to say that they actually saw people being gassed is a lie. All they can tell us is that there were indeed gas chambers, and that hearsay about people being gassed was popular. In fact, the legendary stories that people were being gassed were popularized by the Soviets, most specifically by Alexei Tolstoy, [14] who had an undying hatred for the Germans.

German historian Joachim Hoffman declared that **"discussion in this regard gained renewed momentum after Soviet troops crossed the border of the form General Government of Poland and captured the Majdanek concentration camp in August 1944."**

**"The Soviet writer and propagandist Simonov, who devoted elaborate coverage to this event in an official report, as early as August 17, 1944, for the first time stated in one of his articles that fixed extermination camp of Lublin, in addition to murder vans of the usual type for killing purposes—which Ehrenburg called the 'gas-van method.'**

**"Simonov wrote a detailed report on the gassing of people allegedly having occurred in Majdanek in an article under the headline 'Nazi gas chambers' on August 24, 1944, but without solid proof; in so doing, he unreservedly admitted, or at any rate made no effort to conceal the following: 'By the way, Cyclon [sic; Zyklon] (the killing gas) is, in reality, a disinfection agent.'" [15]**

We are also not told that Zyklon-B, the product that was allegedly used to gas people in concentration camps, was primarily used to disinfect buildings as well as the clothes of the prisoners in many of the camps. [16]



The stories of people being gassed were presented to the International Military Tribunal at Nuremberg by Soviet prosecutor Chief Justice Counselor L. N. Smirnov, [17] and were later believed to be fact.

Jewish historian Arno J. Mayer, who firmly believed in the gas chamber story, notes that "sources for the study of the gas chambers are at once rare and unreliable," and talks about the "many contradictions, ambiguities, and errors in the existing sources." [18]

Polish scholar and historian Franciszek Piper of the Historical Department at the Auschwitz state Museum portrayed some inconsistencies when he tried to present the gas chamber story as true. He writes that

"to avoid leaving any evidence in writing, Himmler called camp commandant Rudolf Hoss to Berlin and verbally informed him of his plan, without the usual presence of the Reichsführer's aide-de-camp." [19]

Does Piper give evidence that Himmler did not want to leave evidence? No. Then Piper moves on to his next hypothesis with no evidence:

"It can also be hypothesized that in locating the center for the mass killing of the Jews in this relatively new...concentration camp, Himmler tried to use the camouflage of the well-known camps of the 1930s to hid the radical purposes of Auschwitz." [20]



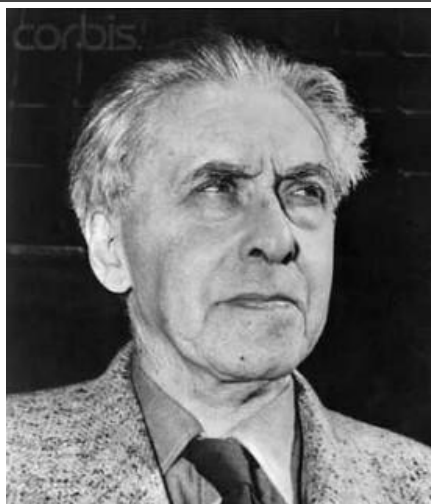
But Piper provides his own death sentence in his treatment of Auschwitz:

**"Documentary sources are essential for writing history, marking both the direction and scope of research, and narrowing the latitude for speculation and hypotheses.**

**"The essential sources for research on the Nazi concentration camps would in principle include the files of the camp offices and such administrative agencies as the Inspectorate of Concentration Campos, the Reich Security Main Office, and the SS Central Office for Economy and Administration. These files, however, were largely destroyed since they could have been used in prosecutions after the war."** [21]

If the files were destroyed, how can Piper know authoritatively the number of people who actually died and so on? The evidence suggests that the Soviets destroyed most of the documents in order to continue to propagate their own ideological worldview. [22] Since the files do not exist, Piper tells us that

"the researcher has to employ, much more frequently than is otherwise common, indirect sources, including materials for the camp resistance movement as well as reports, memoirs, and testimonies by inmates and other eyewitnesses." [23]



**Ilya Ehrenburg**

**Michael Shermer and Alex Grobman** declare that Arno J. Mayer is taken out of context by people who do not believe in the gas chamber story.

In examining the case for the gas chamber, Shermer and Grobman do not even mention that the concentration camps were taken over by the Soviets, because that would weaken their premises.

Moreover, they do not give the fact that the six-million figure was already in circulation in 1919, long before World War II even started.

It was primarily popularized by Martin Henry Glynn, a politician from New York and a writer for the *American Hebrew* who wrote an article in the same year entitled "The Crucifixion of the Jews Must Stop." This article referred to the six-million figure at least three times. [24]

Then, Ilya Ehrenburg, the most anti-German propagandist during that period, promoted the six-million figure even before World War II ended, as early as 1944. Ehrenburg, who was Jewish, wrote:

"In regions they seized, the Germans killed all the Jews, from the old folks to infants in arms. Ask any German prisoner why his fellow countrymen annihilated six million innocent people, and he will reply quite simply, 'Why, they were Jews.'" [25]

By March 1945, Ehrenburg again propounded, "The world now knows that Germany has killed six million Jews." [26]

Joachim Hoffman wrote,

"The stereotypical repetition of a total six million murder victims, already claimed with precise clarity on December 22, 1944—and this in the propaganda newspaper *Soviet War News*, intended for English-speaking readers—gives rise to the conclusion that the six-million figure...is a product of Soviet propaganda, intended to influence and indoctrinate public opinion, particularly, the thinking of the Anglo-Saxon countries." [27]

The six-million figure, as already noted, was widespread among some Jews who wanted to use the number for political activism. Felix Warburg for example was quoted in a *New York Times* article published in 1919, saying, "The successive blows of contending armies have all but broken the back of European Jewry and have reduced to tragically unbelievable poverty, starvation and disease about 6,000,000 souls, or half the Jewish population of the earth." [28]

Hoffman continues,

"The evidence, from the *Soviet War News* of December 22, 1944, January 4, 1945, and March 15, 1945, that it was Ehrenburg who introduced the six-million figure in the Soviet war propaganda, is not without importance to scientific discussion of this emotionally charged topic." [29]



**Alexei Tolstoy**

Hoffman pointed out that Ehrenburg's fabrication is in no way a license for anyone to assert that the Jewish people did not suffer at the hand of Nazi Germany.

"This must not, of course, distract attention from the fact that frightful atrocities were committed against the Jewish people in the occupied territories." [30]

Yet the six-million figure began to crop up in popular books as if it was a historical fact. Even Wacław Długoborski, Professor of Economic and Social History and Curator for Research Inquiries at the Memorial Auschwitz-Birkenau, noted in 1998:

"The figure was established by a Soviet Investigative Commission, without further investigation, at four million, shortly after the end of the war. Regardless of the existence of doubt as to the accuracy of the estimate, it became a dogma from the beginning.

"It was against the law to doubt the number of four million murder victims in Eastern Europe until 1989; employees of the Auschwitz Memorial Museum who doubted the accuracy of the estimate were threatened with disciplinary proceedings." [31]



Pierre Vidal-Naquet

**Eyewitnesses can be accounted as evidence so long as they are reliable**, but we have already seen that the Holocaust is riddled with mysteries and unanswered questions; it would be irrational for anyone to jump into the bandwagon of "eyewitnesses," particularly when those alleged eyewitnesses produce contradictory statements.

But the skeptics are much more on a rational ground in proclaiming, "You show me the evidence, and I will believe you." Extraordinary claims demand extraordinary evidence. If extraordinary claims cannot be backed by rigorous historical data, then we must dismiss those claims as unreliable. Michael Shermer in particular knows this, but he does not want to apply it to the Holocaust stories.

As we shall see, many of the sources are largely unreliable because they came from the Soviets who not only had forged some of the data, but were determined to take revenge on the Germans.

The documents on the Nazis were supposed to have been lost, but the Soviets confiscated them and they were not made available until 1991. Some individuals who have seen the documents claim that "there are no less than 88,000 pages" of them. [32]

When the war was over, the Soviets maintained control over the documents. Many alleged eyewitnesses who said that they witnessed Jews being gassed were also some of the eyewitnesses who propagated the human soap story.

Mayer declares that "from 1942 to 1945, certainly at Auschwitz, but probably overall, more Jews were killed by so-called 'natural' causes than by 'unnatural' ones." [33]

**Shermer and Grobman** make an argument in their book that works against them. They write, "Keep in mind that the gas chambers at Auschwitz-Birkenau, where the deniers have conducted their analyses, were completely destroyed by the Nazis as the Russians were closing in on the camp in late 1944..." "There is nothing but rubble there, completely exposed to the elements for over half a century. The partially

reconstructed undressing rooms, gas chambers, and crematoria at Auschwitz-Birkenau are part of the recent restoration of the camp as a museum." [34]

If that is the case, then how can one be sure that the Nazis did indeed use the place to gas people? They go on to argue that some of the buildings, such as Crematorium I at Auschwitz I, were "reconstructed using both original materials and those from other buildings." [35]

That again begs the question: the Soviets are doing the reconstructions. Alexei Nikolayevich Tolstoy is largely credited as one of the first persons to propagate the gas chamber theory. [36]

But Tolstoy was hardly a reliable source, since he and Ilya Ehrenburg both believed that revenge on the Germans was necessary, no matter what the cost, even if "facts" had to be fabricated. From 1927 to 1940, Soviet propagandists posited both explicitly and ideologically that the Bolsheviks were fighting the bad guys, i.e., Germany.

Aleksandr Alexandrovich Fadeev for example wrote a novel in 1927 entitled *Razgrom* (Destruction) and then another, *Molodaja Gvardiya* (Young Guard), in 1945 in which he extolled the Soviet regime as good and others as bad.

Fadeev committed suicide in 1956. Other propagandists include Konstantin Mikhailovich Simonov and Evgeni Viktorovich Tarle. [37]



Melvin Connor

Tolstoy "received the Stalin Prize for the novel *Petr Pervyj* (Peter I), which has remained unfinished." [38] Ehrenburg, for his underground work, received the Stalin Prize First Class, the highest prize the Soviet Union had to offer. [39]

As the *Soviet War News* declared in 1944, "The Soviet people regard him as one of their best writers and their greatest patriot." [40] In light of these facts, one would expect little or no mercy from the Soviets. [41]

Why did Ehrenburg receive those accolades? Here's what he said about the Germans:

**"Germans are not human beings. Henceforth the word German means to us the most terrible curse. From now on the word German will trigger your rifle...If you have not killed at least one German a day, you have wasted that day."**

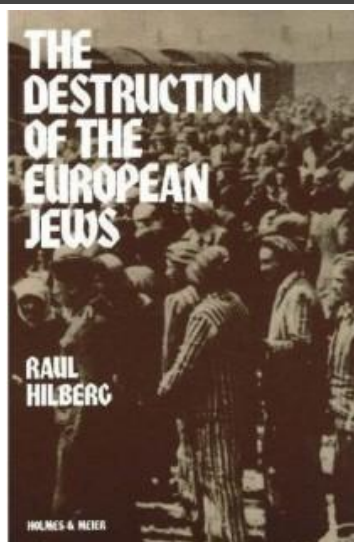
**"If you think that instead of you, the man next to you will kill him, you have not understood the threat. If you do not kill the German, he will kill you. If you cannot kill your German with a bullet, kill him with your bayonet."**

**"If there is calm on your part of the front, if you are waiting for the fighting, kill a German before combat. If you leave a German alive, the German will hang a Russian and rape a Russian woman."**

***"If you kill one German, kill another—there is nothing more amusing for us than a heap of German corpses. Do not count days; do not count miles. Count only the number of Germans you have killed.***

***"Kill the German—this is your old mother's prayer. Kill the German—this is what your children beseech you to do. Kill the German—this is the cry of your Russian earth. Do not waver. Do not let up. Kill.***

***"[42]***



**The gas chamber controversy** again became an issue that refused to go away in 1985 when Raul Hilberg was summoned to testify at the trial of Ernst Zundel, who was falsely accused of Holocaust denial.<sup>[43]</sup> Zundel's attorney, Douglas Christie, pressed Hilberg to give historical evidence of a Hitler order to exterminate all Jews in Germany, a claim which Hilberg made in his widely read book *The Destruction of the European Jews*. Hilberg eventually confessed that no such order existed. Then Christie moved on to his next point: evidence for the gas chamber theory.

"What do you mean by a scientific report?," asked Hilberg.

"I don't usually have to define simple words," said Christie, "but by 'scientific report' I mean a report conducted by anyone who purported to be a scientist and who examined physical evidence. Name one report of such a kind that showed the existence of gas chambers anywhere in Nazi-occupied territory."

"I still don't quite understand the import of your question," said Hilberg.

"Are you referring to a German, or a post-war—"

"I don't care who—German, post-war, Allied, Soviet—any source at all. Name one," said Christie.

"To prove what?," asked Hilberg.

"To conclude that they have physically seen a gas chamber. One scientific report," repeated Christie.

"I am really at loss. I am very seldom at such a loss, but..."

Judge Locke interrupted: "Doctor...do you know of such a report?"

"No," replied Hilberg.<sup>[44]</sup>

The debate became interesting when Christie asked Hilberg about some of his sources, particularly Kurt Gerstein, who allegedly witnessed the gassing of some 3,000 Jews in camps such as Belzec and Treblinka.<sup>[45]</sup>

Gerstein maintained that there were between 28 and 32 people per square meter in a room 1.8 meter high—a mathematical impossibility.



**Doug Christie**

Moreover, he maintained before he committed suicide in a French prison that at least 20 million people were gassed. Christopher R. Browning admits that Gerstein makes things even harder with his massive exaggeration in claiming that at least 20 million people were gassed.<sup>[46]</sup>

Richard J. Evans presents Gerstein as a reliable eyewitness and seems to trust wholeheartedly in his testimony, but neglects to mention the difficulties presented by his testimony.<sup>[47]</sup> The same goes for Israeli historian Saul Friedländer who, like many others, does not doubt for a moment the Gerstein testimony.<sup>[48]</sup>

Lucy Dawidowicz, who mentions Gerstein in her book, does not say a word about the falsehood of Gerstein's story.<sup>[49]</sup>

Hilberg used Gerstein as a testimony six times in his book.<sup>[50]</sup> Christie

told Hilberg that a person like Gerstein would be either crazy or a liar, to which Hilberg responded:

"Well, on this particular datum I would be very careful because Gerstein, apparently, was a very excitable person. He was capable of all kinds of statements..."

"Christie produced the Gerstein statement and proceeded to ask Hilberg whether certain statements appeared in the statement. Hilberg agreed that in his statement, Gerstein alleged that 700-800 persons were crushed together in 25 square metres in 45 cubic metres; he also agreed that he had ignored this part of Gerstein's statement in his book..."

"And he refers to Hitler and Himmler witnessing gassings, right?," asked Christie.

"Hilberg agreed that Gerstein had made this statement and that it was 'absolutely' and 'totally' false..."

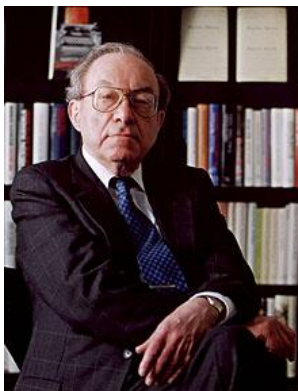
"Christie asked Hilberg whether he considered Gerstein's statement—that at Belzec and Treblinka nobody bothered to make a count and that in fact about 25 million people, not only Jews, were actually killed—was credible?"

"Well, parts of it are true, and other parts of it are sheer exaggeration, manifest and obvious exaggeration. To me, the important point made in this statement is that there were no counting at the point at which people entered the gas chamber," said Hilberg.<sup>[51]</sup>

In other words, Gerstein was one of the best "eyewitness evidence" that Holocaust historians like Hilberg had for people being gassed, but Hilberg himself had to quietly admit that under serious scrutiny, Gerstein was a hoaxer. He was probably forced to say things that he himself could not take seriously.



Yet incredibly, even after declaring that Gerstein's statistics were "manifestly erroneous," French Jewish historian Pierre Vidal-Naquet moved on to say that Gerstein's testimony "had victoriously survived the test" [\[52\]](#)



**Raul Hilberg**

Hilberg eventually admitted that the evidence for mass murder in the eastern camps came directly from the Soviets.

"The whole site," suggested Christie, "was within the Soviet sphere of control, and nobody from the west was allowed into those camps to investigate, isn't that right?"

"Well, I don't know of any requests made to investigate...When you say no one was allowed, it implies some request," said Hilberg... "All I could say is, I know of no Western investigators early on in Auschwitz, or any of..."

"Treblinka?," asked Christie.

"Well, there was no more Treblinka in 1945."

"Sobibor?"

"That was no more."

"Majdanek?"

"Majdanek is another matter."

"Was there anybody from the West that went to Majdanek?," asked Christie.

"Not to my knowledge."

"Belzec?"

"Belzec was the first camp to have been obliterated."

"Chelmno or Stutthof?"

"No, sir."

"Auschwitz or Birkenau?"

"No." [\[53\]](#)

**[youtube jx9G4zmpKv0]**

Finally, Christie confronted Hilberg with another source which he had quoted as a witness for mass murder—Rudolf Franz Ferdinand Hoss, who was an SS lieutenant colonel from 1940 to 1943, and was one of the first commandants of Auschwitz. Hilberg cites Hoss as one of his authorities, but Christie asked Hilberg why he mentioned Wolzek, a non-existent camp, in his book:

"Yes, I have seen that garbled reference," said Hilberg. "It may have been Belzec. It's very hard, if the man did not write anything, if he said things, if he was tired, if he was misunderstood, if he misspoke himself..."

"Christie pointed out that Hoss referred to Belzec as well as Wolzek.

"I suggested to you," he said to Hilberg, "that there is a reason to believe that this man was not only being obliged to sign a confession in a language he didn't understand, but things were being put into a statement for him that were patently absurd, like Gerstein."

"There was obvious confusion in this one statement," said Hilberg. Christie produced Nuremberg document 3868-PS, the Hoss affidavit.

Hilberg agreed he had seen the document before and agreed he had seen the Wolzek reference. "Yes, I've seen that reference. It's terrible."

"It's obvious that something wasn't quite right about that individual, would you agree?," asked Christie.

"No, I wouldn't say that something wasn't quite right about the individual," said Hilberg. "I would say that something wasn't quite right about the circumstances under which this was made as an affidavit." [\[54\]](#)



**Hannah Arendt**

**Hilberg's second edition of his voluminous work** was ready to go to press that same year. Within weeks after the trial, Hilberg made sure that a Hitler order for the "Final Solution," a point which he argued in the first edition, was removed completely, without an explanation.

Christopher Browning, who believes that Hitler's 1941 speech to the Gauleiters may have alluded to a Hitler order and who also believes that "the argument over whether Hitler gave an order or not is not commonly part of the issue of Holocaust denial" because enough reputable historians like Hans Mommsen and Martin Broszat do not believe in it, [\[55\]](#) was quite surprised that Hilberg would make such a decision. [\[56\]](#)

Yet in an interview with journalist D. D. Guttenplan, Hilberg said that he made the change "in the interest of precision about the evidence," [\[57\]](#) and never mentioned the trial during which he was asked to provide evidence for the assertion and could not. Deep down Hilberg believed a Hitler order still existed, even though he had no evidence. [\[58\]](#)

In 1988, Hilberg was asked to testify against Zundel by prosecutor John Pearson, but this time he declined. Here is a "confidential" letter, which Hilberg sent to Pearson, in which he laid the whole issue out:

**"I have grave doubts about testifying in the Zündel case again. Last time, I testified for a day under direct examination and for three days under cross-examination.**

**"Were I to be in the witness box for a second time, the defense would be asking not merely the relevant and irrelevant questions put to me during the first trial, but it would also make every attempt to entrap me by pointing to any seeming contradiction, however trivial the subject might be, between my earlier testimony and an answer that I might give in 1988.**

**"The time and energy required to ward off such an assault would be great, and I am afraid that the investment of time alone would be too much, given all the commitments and deadlines I am facing now."**<sup>[59]</sup>

**It is now obvious that the Holocaust establishment** is a package deal, and that package deal is riddled with unanswered questions and unsolved mysteries.

Be that as it may, we can certainly see that the trial, for good or bad, made Hilberg think. There is much to be learned from Hilberg, who was appalled at how the Holocaust is taught:

"The way in which the Holocaust is now spread in the high schools and so on makes me gag."<sup>[60]</sup>

Even *The Destruction of European Jews* created quite a stir, since many Jews thought that Hilberg should have taken a stronger stance on the Holocaust. Hannah Arendt, author of the popular book *The Origins of Totalitarianism*, advised Princeton University not to publish the work. Arendt declared that Hilberg

**"is pretty stupid and crazy. He babbles now about a 'death wish' of the Jews. His book is really excellent, but only because it is a simple report. A more general, introductory chapter is beneath a singed pig."**<sup>[61]</sup>

The letter in which Arendt said those words appeared in the American translation in 1992, and the words "stupid" and "crazy" were omitted. When Hilberg asked why, he "was told that the statement was struck on legal advice."<sup>[62]</sup> Hilberg also took on Dawidowicz, who argues that the idea of a Final Solution was already at work in the mind of Adolf Hitler in the 1920s.<sup>[63]</sup>

To sum up, the Soviet Union propagated the gas chamber story (as in the case of Ehrenburg), and desperately tried to prove that the Germans committed the mass murder in Katyn, a crime that has been proven to be committed by the Soviets themselves.<sup>[64]</sup>

**What does all that tell us?** If Nazi Germany did not exist, the Zionist world would have almost certainly invented it.

As we have argued in the previous article, the Zionist world supposedly hated Nazi Germany in the 1940s but now loves neo-Nazis in 2014 in Ukraine and supports the government with millions of dollars.<sup>[65]</sup>

The Zionist world flooded the international community with fake news saying that Jews were being gassed, but they turned around decades later and started killing people with drones in the Middle East<sup>[66]</sup> and absolves themselves from any responsibility by saying things like, "U.S. drones and Yemeni forces kill Qaeda fighters."<sup>[67]</sup> Christopher Browning buries the academic word beneath the avalanche of imaginary and preposterous statements by saying that the Nazis wanted to murder "every single Jew in Europe."<sup>[68]</sup>

Since Nazi Germany is no longer in existence, the Zionist world has to find new victims. Now we are being told that the Palestinians want to murder all the Jews. In a letter in the *New York Times*, Walter Schimmerling tells us:

"The 'conflict' between Arabs and Jews is not the result of the 'Zionist lobby' preventing the United States from enforcing 'peace.' Left unsaid is the extent to which such a 'peace' may imperil the survival of Israel, although that is a likely goal of 'Zionist lobby' detractors. The 'conflict'

exists because, by word and deed, Palestinian Arabs have avowed as their goal the killing of all Jews."<sup>[69]</sup>

The Zionists declared that Jews were being killed daily in Nazi Germany, but then they turned around and flooded the Middle East with perpetual wars and esthetic terrorism, which end up liquidating Palestinians on a daily basis and literally sodomizing people.

They declared that Jews were being tortured in Nazi Germany, but then they began to use torture right after the Iraq invasion, an immoral act that was completely foreign to America.<sup>[70]</sup>

They declared that Nazi Germany spied on Jews virtually everywhere, but then they turned around and spied on virtually the entire world through the NSA.

They blamed al-Qaeda and Osama bin Laden for 9/11 and convince the American people that they are at war with terrorist groups, but then they are supporting al-Qaeda in Syria and terrorist regimes such as Saudi Arabia.

The CIA supported bin Laden during the Soviet war in Afghanistan in the 1980s,<sup>[71]</sup> but then the Zionist world turned around and made bin Laden responsible for 9/11.

In a nutshell, much of the world is being manipulated like puppets in a Zionist machine factory.

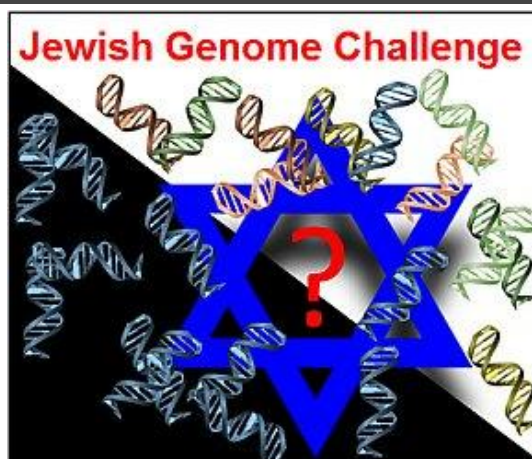
Immanuel Kant argues in his *Critique of Pure Reason* that there are basically two worlds: the *noumenal* world and the *phenomenal* world. The phenomenal world is the world of experience, and the noumenal world is the one that cannot be deduced using experience but it is the world as things really are.

Many people, if they happen to examine the issues surrounding the nature of American politics, only see the phenomenal world—the Left, or the Right, or the government, etc.

People hardly see the *noumenal* world where the dreadful few are actually playing with the political remote control. The dreadful few can switch the ideological channel at their whims and only a few seem to notice.

But if truth will win in the end, if Alexander Solzhenitsyn is right in saying that "one word of truth outweighs the world," one needn't be too frustrated that the dreadful few are actually winning. There is hope.

Granted, truth is certainly outnumbered in the ideological war, but numbers, like appearance, can be deceiving. If only twelve fishermen (some of them unlettered), from an obscure place in the world called Galilee, challenged an empire, then truth does not generally need numbers.



**But in the battle between truth vs. error, I have pointed out in the previous article that one needn't**

### appeal to hypothesis which may lead to a moral and intellectual impasse.

I have said that Jewish behavior is a moral problem, not a genetic problem. I further pointed out that Christ himself destroyed the genetic hypothesis, saying that by rejecting him, the Pharisees and the Jewish people in general could not be the descendent of Abraham.

If the issue was genetic, it would be ridiculous for Christ to reject it and appeal to morality. However, this theological issue has been challenged by a number of writers of various stripes.

Paul Austin Murphy of the neoconservative flagship the *American Thinker* has insinuated quite subtly that Shlomo Sand, author of the *Invention of the Jewish People*, is a "self-described communist" who has appealed to the "Khazar theory"[\[72\]](#) to buttress his point. By deduction, the Khazar theory somehow must be false.

The "Khazr theory," Murphy concludes, is really "Jew-hatred." Even if this theory is false, Murphy tells us, "A confirmed and professional hater of the Jews will simply find another reason to hate them. And that reason will no doubt also be racial in nature."[\[73\]](#)

Murphy is certainly locked in the *genetic fallacy* here, which is a false argument in formal reasoning and in logic and which is literally an unconvincing way to prove a point.

In formal logic, the *genetic fallacy* is the idea that you can invalidate a person's belief by pointing out how the belief originated in the first place. Every freshman in logic knows that this is demonstrably and hopelessly false.

For example, suppose I pick up a comic book in a trash can. Upon inspection, I discover that the comic book declares that the earth is round. Does that mean that the earth is not round because I picked up the comic book from a trashcan? Obviously not.

Throughout his analysis, Murphy trivializes the issue and does not analyze Sand's claims and the evidence Sand provides for those claims. Murphy appeals to straw man, ad hominem, and illogical leaps, such as the following:

*"Shlomo Sand's all-encompassing Leftist ideology—as well as his zealous hopes for a fully socialist Israel (which would amount to Israel's annihilation)—permeates just about every single word he utters.*

*"If his readers don't understand that, then they will have no idea about where this man is coming and what he is trying to achieve through his books and articles... incidentally, almost all of the contemporary believers are either Leftists, Nazis, or Islamists."*[\[74\]](#)

"Leftists," Murphy continues, "propagate the theory, or myth," because they want "to destroy Israel. Both Nazis and Leftists want to destroy Israel because it is a capitalist and democratic state for Jews; which is a three-level heresy for any respectable Leftist or Nazi. All this clearly shows us how deeply both International Socialists and National Socialists fuse on the Jews and on so much more."[\[75\]](#)

I wish Murphy would take logic seriously and realize that this is not an argument which deserves serious consideration. But it is so sad to see that this sophomoric tactic has become somewhat popular in current thinking. If people want to dismiss Sand and others, they have some serious thinking to do. In some cases, an idea has to be dismissed by the evidence.

For example, Jewish geneticist Eran Elhaik gave specific example of how other Jewish geneticists such as Harry Ostrer forge their evidence and how Ostrer himself refused to tell others how he got his sources. This has been a consistent pattern in the debate. As a serious scientist, Elhaik approached Ostrer and asked him quite frankly,

*"It was a great pleasure reading your group's recent paper, 'Abraham's Children in the Genome Era,' that illuminate[s] the history of our people. Is it possible to see the data used for the study?"*

A very simple inquiry, and scientists of all persuasions would unanimously agree here. Here is Ostrer's response,

*"It is possible to collaborate with the team by writing a brief proposal that outlines what you plan to do. Criteria for reviewing include novelty and strength of the proposal, non-overlap with current or planned activities, and non-defamatory nature toward the Jewish people."*[\[76\]](#)

As a scientist, why would that statement even pop up in Ostrer's head? How do you present a scientific research when you cannot show your critics how you arrive at the evidence? I thought we were talking about a scientific enterprise here?

Likewise, Sand historically documented how the genetic theory originated and some of the major flaws in the system. Furthermore, there have been other substantial historical studies on this issue.[\[77\]](#) But none of those studies got a fair hearing by the genetic theorists. They ridicule them and brush them aside and move on to believe what they want to believe.

It simply amazes me to see that people who profess to move by reason and evidence sometimes would abandon reason and evidence and even intellectual honesty in order to adore and embellish their cherished ideology.

Jewish behavior is genetic, but genetic theorists keep getting upset when they see Jewish revolutionaries act on that basis. If those theorists cannot see that this is a risible argument, we cannot help them. There is nothing else to discuss.

If one follows their logic consistently, the only way to solve the genetic problem is to destroy the gene that caused the wicked act in the first place—or to isolate those who do possess bad genes.

That, friends, is real anti-Semitism or racism. Whether they like it or not, genetic theorists cannot avoid the implication of their *weltanschauung*, which inexorably is as wicked and repugnant as Zionism.

**[youtube uiGo-ybL-7E]**

[\[1\]](#) Michael Shermer, *Why People Believe Weird Things: Pseudoscience, Superstition, and Other Confusions of Our Time* (New York: Henry Holt and Company, 1997 and 2002), 214, 240-241.

[\[2\]](#) For documented accounts, see for example Guy Walters, *Hunting Evil: The Nazi War Criminals Who Escaped and the Quest to bring Them to Justice* (New York: Broadway Books, 2010); Tom Segev, *Simon Wiesenthal: The Life and Legends* (New York: Doubleday, 2010).

[\[3\]](#) Walter Laqueur, *The Terrible Secret: Suppression of the Truth about Hitler's "Final Solution"* (New York: Henry Holt, 1998), 145.

[\[4\]](#) *Ibid.*, 82.

[\[5\]](#) See Paul Rassinier, *The Holocaust Story and the Lies of Ulysses: A Study of the Nazi Concentration Camps and the Alleged Extermination of European Jewry* (Newport Beach, CA: Noontide Press, 1977).



- [6] Michael Shermer and Alex Grubman, *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* (Berkeley: University of California Press, 2002), 117.
- [7] Melvin Konner, *The Jewish Body* (New York: Random House, 2009), 104.
- [8] Richard L. Rubenstein, *After Auschwitz: History, Theology, and Contemporary Judaism* (Baltimore and London: Johns Hopkins University Press, 1966 and 1992), 59.
- [9] MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (New York: Basic Books, 2007), 67-68.
- [10] Berber, *Dachau*, 8.
- [11] Neuhausler, *What Was it Like?*, 29.
- [12] See Joachim Hoffmann, *Stalin's War of Extermination* (Chicago: Theses and Dissertations Press, 2001), 181-183.
- [13] Pierre Vidal-Naquet, *Assassins of Memory* (New York: Columbia University Press, 1993), 25.
- [14] Hoffmann, *Stalin's War of Extermination*, 182.
- [15] Ibid., 182-183.
- [16] See Franciszek Piper, "Gas Chambers and Crematoria," Israel Gutman and Michael Berenbaum, *Anatomy of the Auschwitz Death Camp* (Bloomington: University of Indiana Press, 1998), 157.
- [17] Hoffmann, *Stalin's War of Extermination*, 185.
- [18] Arno J. Mayer, *Why Did the Heavens Not Darken?: The "Final Solution" in History* (New York: Pantheon Books, 1998), 362, 363.
- [19] Franciszek Piper, "Auschwitz Concentration Camp," Gutman and Berenbaum, *Anatomy of Auschwitz*, 373.
- [20] Ibid., 373.
- [21] Ibid., 379-380.
- [22] For a historical survey, see Hoffman, *Stalin's War of Extermination*.
- [23] Piper, "Auschwitz Concentration Camp," Gutman and Berenbaum, *Anatomy of Auschwitz*, 381.
- [24] Martin H. Glynn, "The Crucifixion of the Jews Must Stop," *American Hebrew*, October 31, 1919; <http://jrbooksonline.com/HTML-docs/The%20Crucifixion%20of%20Jews%20Must%20Stop.htm>.
- [25] Hoffman, *Stalin's War of Extermination*, 189.
- [26] Ibid., 190.
- [27] Ibid., 190.
- [28] "Tells Sad Plight of Jews," *NY Times*, November 12, 1919.
- [29] Hoffman, *Stalin's War of Extermination*, 190.
- [30] Ibid., 192.
- [31] Ibid., 187.
- [32] See Jurgen Graf, *The Giant with Feet of Clay* (Chicago: Theses & Dissertations Press, 2001), 20.
- [33] Mayer, *Why Did the Heavens Not Darken?*, 365.
- [34] Shermer and Gobman, *Denying History*, 132.
- [35] Ibid.
- [36] Nuremberg Trial Proceedings, Vol. 7: <http://avalon.law.yale.edu/imt/02-19-46.asp>.
- [37] Hoffmann, *Stalin's War of Extermination*, 153-154.
- [38] Ibid., 155.
- [39] Ibid., 157.
- [40] Ibid., 158.
- [41] Norman M. Naimark, *The Russians in Germany: A History of the Soviet Zone of Occupation, 1945-1949* (Cambridge: Harvard University Press, 1995), 396.
- [42] See Alfred Maurice de Zayas, *A Terrible Revenge: The Ethnic Cleansing of the East European Germans* (New York: Palgrave Macmillan, 2006), 40; Norman M. Naimark, *The Russians in Germany: A History of the Soviet Zone of Occupation* (Cambridge: Harvard University Press, 1997), 72; Antony Beevor, *Berlin: The Downfall 1945* (New York: Penguin, 2002), 169; Richard Bessel, *Germany 1945: From War to Peace* (New York: Harper Perennial, 2009), 150; Hoffman, *Stalin's War of Extermination*, 235-236.
- [43] Zundel does not say that Jews did not suffer under Nazi Germany; He simply asked the puzzling question, "Did six million really die?" In fact, according to Raul Hilberg, Yehuda Bauer and many others, the answer is a resounding no.
- [44] Graf, *The Giant with Feet of Clay*, 113-114.
- [45] Saul Friedlander, *Kurt Gerstein: The Ambiguity of God* (New York: Alfred A. Knopf, 1969), 112.
- [46] Christopher R. Browning, "Evidence for the Implementation of the Final Solution" <http://www.holocaustdenialontrial.com/en/trial/defense/browning/.541.0>.
- [47] Evans, *The Third Reich at War*, 558-559.
- [48] Saul Friedlander, *The Years of Extermination: Nazi Germany and the Jews, 1939-1945* (New York: HarperCollins, 2007), 458-459.
- [49] Lucy S. Dawidowicz, *The War Against the Jews* (New York: Bantam, 1986), 350.
- [50] Graf, *The Giant with Feet of Clay*, 92-93.
- [51] Ibid., 114-115.
- [52] Graf, *The Giant with Feet of Clay*, 92-93.
- [53] Ibid., 114-115.
- [54] Graf, *The Giant with Feet of Clay*, 116.
- [55] D. D. Guttenplan, *The Holocaust on Trial* (New York: W. W. Norton, 2002), 212-213.
- [56] Graf, *The Giant with Feet of Clay*, 26.
- [57] Guttenplan, *The Holocaust on Trial*, 303.
- [58] Ibid., 303.
- [59] "The 'False News' Trial of Ernst Zundel—1988," *Institute for Historical Review*.
- [60] Guttenplan, *The Holocaust on Trial*, 304.
- [61] Raul Hilberg, *The Politics of Memory: The Journey of a Holocaust Historian* (Chicago: Ivan R. Dee, 1996), 155.
- [62] Ibid.
- [63] Ibid., 144-146.
- [64] See Hoffmann, *Stalin's War of Extermination*, chapter 8.
- [65] For a recent development, see Scott Wilson, Will Englund, and William Booth, "In Kiev, Biden Pledges Support for Fair Election, Help to Weather Economic Pressure," *Washington Post*, April 22, 2014.
- [66] For recent developments, see Jason Ditz, "At Least 68 Killed as US Drone Strikes on Yemen Enter Third Day," *Antiwar.com*, April 21, 2014.
- [67] Erich Schmidt, "U.S. Drones and Yemeni Forces Kill Qaeda Fighters," *NY Times*, April 21, 2014.
- [68] Christopher R. Browning, "'Final Solution,'" Israel Gutman, ed., *The Encyclopedia of the Holocaust*, Vol. II (New York: Macmillan, 1990), 488-489.
- [69] "Letters: 'Peyton Place' Revisited," *NY Times*, March 19, 2014.
- [70] See for example David Hackett Fischer, *Washington's Crossing* (New York: Oxford University Press, 2004).
- [71] See for example "Al-Qaeda's Origins and Links," *BBC*, July 20, 2004; Robin Cook, "The Struggle Against Terrorism Cannot Be Won by Military Means," *Guardian*, July 8, 2005.
- [72] Paul Murphy Austin, "Anti-Semitism and the Khazar Theory," *American Thinker*, February 23, 2014.
- [73] Ibid.
- [74] Ibid.
- [75] Ibid.
- [76] Quoted in Rita Rubin, "'Jews a Race' Genetic Theory Comes Under Fierce Attack by DNA Expert," *Jewish Daily Forward*, March 10, 2013.
- [77] See for example Kevin Alan Brook, *The Jews of Khazaria* (Lanham: Rowman & Littlefield Publishers, 2010).
- <http://www.veteranstoday.com/2014/04/23/soap-stories-gas-chambers-and-the-magic-number-part-vii/>